

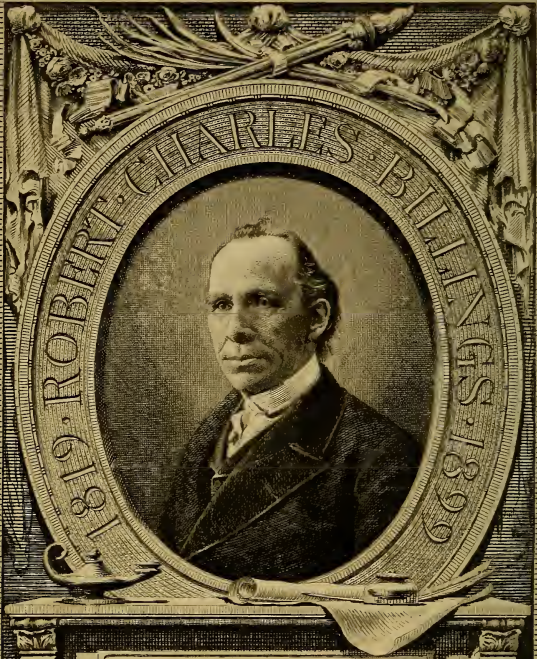
# FAITH CURES

THEIR

# HISTORY AND MYSTERY

AURELIUS J. L. GLIDDON

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BY

AURELIUS J. L. GLIDDON

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## P R E F A C E.

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SCIENTISTS and theologians alike have recently had their attention directed to the subject of Faith Healing. Both these classes of students will find much in the following pages which is worthy of their most careful consideration. It is probable, however, that some theologians will find this book too scientific, and that some scientists will find it too theological. For the writer is a strong believer in scientific theology and theological science. He does not think that a theology which ignores the laws of the Divine operations is worthy of acceptance by those who are daily seeing new proofs of the sovereignty of law in the phenomenal universe. Nor does he believe that that can be anything but a "science falsely so called" which refuses to recognise that the inscrutable power behind the veil of the visible order is intelligent and wise, and that the swelling current of history is flowing towards the ocean of righteousness, and so proving that the Power, by whom its trend is directed, is One whose heart is set on the highest good.

A large number of kindred facts have been grouped together and examined in the following pages. This synthesis of phenomena is a necessary preliminary to the analysis of their causes. Only by means of patient and long-continued observation and careful classification of phenomena have the splendid generalisations of modern science been rendered possible. We could not talk so glibly as we do about the laws of nature if our ancestors had not diligently noticed, carefully recorded, and skilfully classified the objects and the changes of the world. And just as observation and experiment have been included among the conditions of scientific progress in the past, so they are and will be included among the conditions of scientific progress in the future. It may be pleasanter to study the working of ascertained laws than to observe and describe phenomena, from a complete induction of which hitherto unknown laws may be discovered; but it is our duty to the race, and it may prove an untold benefit to ourselves, to proceed ever onwards in the great work of collecting information with reference to such of these as have hitherto been unexplained, or incompletely explained. Only by doing this can we hope to invade and to conquer further tracts of the vast empire of the unknown by which we have been surrounded from our birth.



# CONTENTS.

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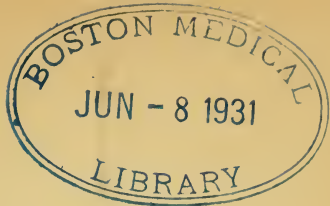
CHAP.	PAGE
I. INTRODUCTORY . . . . .	1
II. CURIOUS CURES IN ANCIENT TIMES . . . . .	4
III. CURES BY WITCHES, KINGS, AND NOTED HEALERS .	19
IV. MESMERIC AND SPIRITUALISTIC MARVELS . . . . .	24
V. PHYSICAL CHANGES THROUGH PSYCHICAL INFLU- ENCES . . . . .	31
VI. PHYSICAL EFFECTS PRODUCED BY SUGGESTIONS .	41
VII. PHYSICAL INFLUENCE OF THE VOLITION AND THE EMOTIONS . . . . .	50
VIII. CURES IN CHRISTIAN COMMUNITIES . . . . .	57
IX. MODERN ROMISH MIRACLES . . . . .	78
X. SOME MODERN FAITH-HEALERS . . . . .	87
XI. BETHSHAN HOME : HISTORY . . . . .	93
XII. THEORY OF HEALING TAUGHT AT FAITH CURE HOMES	101
XIII. THE PECULIAR PEOPLE . . . . .	111
XIV. THE CATHOLIC APOSTOLIC CHURCH : INTERVIEWING AN ANGEL . . . . .	117

CHAP.	PAGE
XV. THE SALVATION ARMY—AN INTERVIEW WITH MAJOR PEARSON . . . . .	126
XVI. THE CHRISTIAN SCIENTISTS . . . . .	134
XVII. POINTS TO BE REMEMBERED BY READERS OF EVI- DENCE . . . . .	143
XVIII. TESTING THE TESTIMONIES . . . . .	150
XIX. OUGHT CHRISTIANS TO USE MEDICAL REMEDIES ? .	159
XX. SCRIPTURAL REFERENCES TO DISEASE AND HEALING	170
XXI. CONCLUSION . . . . .	186

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*APPENDIX*

RECENTLY REPORTED CURES . . . . .	193
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# FAITH CURES; *THEIR HISTORY AND MYSTERY.*

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## CHAPTER I.

### INTRODUCTORY.

**T**HE subject of healing by faith and hope has proved of special interest to many Christians. But it is regarded by believers in the Messiahship of Jesus with strangely diverse sentiments. There are those who hold that the system advocated at our modern Bethshans is a return to primitive Christianity, that faith-healing supplies the missing crown of Christian doctrine, "the element that gives completeness to the representation of the Gospel as a system for humanity, and makes patent its adaptation to all the needs of man's body, soul, and spirit." There are many who agree with the Rev. A. B. Simpson that "the world needs this Gospel of healing." "The Pagan nations," he says, "need it as an evidence of Christianity. Infidelity needs it as an answer to its materialism. The great work of foreign missions needs it as an introduction to the Gospel among the heathen. The

next great missionary movement will and must incorporate this mighty truth. And this truth will be to the work of spreading the Gospel infinitely more than the work of medical missions has been in the past." On the other hand, there are those who believe, with Dr. Buckley, that the doctrine of faith-cure, as now held, is "a pitiable superstition, dangerous in its final effects"; with the Ex-President of the Baptist Union (Rev. Dr. Clifford) that the faith-healing system is one that "unwittingly, but really, tempts the Christian to cherish an *unfilial* spirit; that it is *unfair* to the whole fact with which it is conversant, and *untrue*, not only to the general drift of Scripture, but also to the real meaning of its specially selected passages"; or, with another writer, that "it sets up false grounds for determining whether a person is or is not in the favour of God"; that it "injures Christianity by subjecting it to a test which it cannot endure"; and that it "directs attention from the moral and spiritual transformations which Christianity proposes to work." Indeed, some good Christians condemn faith-healing in even stronger language than this. A highly-respected elder of a dissenting church, whose wife spent some time at the London Bethshan, on two occasions, informed me that he and his wife had come to the conclusion: first, that "it is a delusion of Satan; and second, that it is not healing, but whipping up."

On the same side stands Dr. W. Moxon, who, in the columns of the *Contemporary Review*, declares that "the condemnation of the Bethshan movement is its cruel confusion of sickness with sin, and of healing with holiness." He pictures a poor wretch who goes

to Bethshan, strives in vain for recovery, and goes away downhearted, saying to himself: "I am told that Christ heals the body as readily as He saves the soul. He has not healed my body!" Face to face with this awful problem he jumps to the distressing conclusion, "He has not saved my soul." "It is for this cause," he adds, "that what is called 'faith-healing' deserves the condemnation of all Christians as being cruel and heartless, and injurious to the most suffering and pitiful of our fellow-men. The faith of the sick is not fair game for the sport of healthy religious enthusiasm. . . . Healing is everything to the breadwinner stricken with disabling disease. Sickness is too serious to be trifled with by fanatics."

A subject on which such opposite opinions are expressed by equally pious and equally thoughtful men, and which has so direct a bearing on the health, happiness, and usefulness of the people of God, is one which calls for careful study and diligent investigation. If we can discover the whole truth about the subject which we have undertaken to investigate we may do something to help both sides in the controversy, and to point out how the controversialists may henceforth enjoy "peace with honour."

The following pages will furnish ample evidence of the fact that the apparently miraculous healing of disease has been associated with heathen religious systems, as well as with Judaism and Christianity, and that the Christian cures have been connected with heterodox sects as well as with orthodox communities.

## CHAPTER II.

### CURIOUS CURES IN ANCIENT TIMES.

THE ancient Accadians, who, long before the days of Abraham, had migrated to Babylonia, and become the dominant people in the country, had strange views on the subject of disease and its remedy. Like many savage tribes of to-day they believed that every natural object possessed life. Not only did they regard the sun, moon, planets, and stars as sensible and rational beings, but they also attributed conscious vitality to the powers by which diseases were begotten in the human frame. That they were not altogether wrong in doing so, must be granted by those who, in our own times, attribute the ravages of disease in the body to its invasion by living germs. Instead, however, of speaking as we now do of bacteria and bacilli, they spoke of demons.

But between their demonology and the modern physician's bacteriology there was a very wide distinction. They believed the demons of disease to be denizens of the spiritual world, and simply sought to drive them away from the earthly homes in which they had taken up their abode. Our modern professors believe that the germs belong to the lower animal world and aim at destroying them. The Accadian

priests taught that, by using certain awe-inspiring words, such as the secret name of God, and various sacred forms of incantation, they could banish the hurtful spirits from those into whom they had entered. The might of these mystic utterances was attributed to mysterious divine powers which were believed to have taken up their abode in the words, as spirits take up their abode in bodies. In the time of need the Accadians called upon the male god Hea or his consort Ana, or sought the assistance of Meridug, the beneficent son of god, the great mediator between man and the supreme divinities. One of the tablets from the Royal Library at Nineveh contains an account of a prayer, on behalf of an afflicted person, said to have been presented by the mediator Meridug. A disease of the head, possibly erysipelas, was supposed to have issued out of the subterranean abyss. Meridug looked upon the person whom it attacked, and then beneficently entered the dwelling of Ana to ask him how the sufferer could be healed. Then the Divine Father, Hea, replied, "My son, dost thou not know the remedy? Should I teach thee? What I know thou also knowest! But come hither, my son Meridug. Take a bucket; fill it with water from the mouth of the river; impart to the water thy exalted magical power; sprinkle it on the man, son of his god . . . wrap up his head, and on the highway pour it out. May the disease be expelled! May the disease of the head vanish like a phantom of the night. May Hea's word drive it out."

It appears from this that the priests pretended to have received from the Supreme Divinity the pre-

scriptions, which they gave to the afflicted ones, and so awoke within them that strong expectation of a cure which, as I shall show in another chapter, often does so much towards effecting it.

The people believed that the sacred words, by means of which the demons could be exorcised, would be as effectual if written as if spoken. Hence they purchased bits of clay, stone, etc., on which the priests had inscribed these words, and wore them as talismans, amulets, or charms. And just as, in after years, the Israelites not only wore the box-like phylacteries, containing extracts from the sacred books, but also exhibited the Mezuzah, which contained parchment with similar extracts, over the right side of their door-posts, so the Accadians used not only to wear charms, but also to place talismans at the entrances of their houses.

When the Semitic Assyrians, who had been governed by a viceroy, appointed from Babylon, had shaken themselves free from the yoke of the Accadians, and become dominant over their former masters, they appropriated to themselves many of the customs and much of the religion which had hitherto been peculiar to these. The Babylonian Scriptures were taken to Assyria. The priests studied the collection of magical words and ceremonies, by means of which the Accadians had striven to drive away the demon of pestilence (Namtar), the demon of fever (Idpa), the demon of insanity, or the demon of the hot S.W. wind. And although the Assyrians were less superstitious than the Babylonians, they too dreaded demons, and sought to drive them away or keep them



back. The winged, bull-like Kirubu, or Cherubim, which stood on each side of the entrances to the royal palace, were placed there to prevent the ingress of evil spirits. In their treatment of disease the Assyrians combined the use of natural remedies with appeals for supernatural help. One of their prescriptions for low spirits directed them to "slice the root of the destiny tree, the root of the susum tree, two or three other vegetable compounds, and the tongue of a dog; and to drink the mixture, either in water, or in palm wine." And one of the medical works directs a patient to "place an incantation on the big toe of the left foot and cause it to remain there."

The Egyptians exalted magic into an art, and used their temples as hospitals. The goddess Isis, the wife of Osiris, whose temples stood at Memphis and Busiris, was believed to have invented the art of medicine and to take great pleasure in restoring the sick to health. Patients were brought to her temples, and, after a prolonged course of preparation, which included the use of simple diet, baths, anointings and massage, they were told of the wonderful cures which had already been effected, and representations of some of these which adorned the walls of the sacred edifice were pointed out to them. They were then taken to a special part of the temple and put off to sleep. As many as possible seem to have been hypnotised, the process being facilitated by the all-pervading fumes of incense and the soothing influences of soft-toned lyres. Whilst in this sleep the appropriate remedy was suggested to them, as they thought by the goddess, but in most cases, probably, by their

own instincts, or by the operating priests. This combined the taking of drugs with the use of magical formulæ. One who was instructed to use an emetic, was also exorcised thus : “ O demon, who art lodged in the stomach of M., son of N., thou whose father is called Head-smiter, whose name is Death,” etc.

“ Their priests evidently appear,” as Colquhoun well remarks, “ to have perfectly comprehended the method of exciting that internal sanative instinct in the human organism, which, in general, is a profound mystery even to the individual who excites it, and which was, therefore, naturally enough, perhaps, in those remote ages, represented as an immediate gift of the gods. Nowhere was this internal faculty so generally cultivated for the cure of the sick, as also for other affairs of this life, as in ancient Egypt ; although the whole proceedings, in these cases, were carefully enveloped in mystery and concealed from the scrutinising eyes of the vulgar and profane.”

Like the Accadians, the ancient Aryan race believed that diseases were caused by demoniacal possession. Many of their magical precepts, hymns, and charms have been sacredly preserved, and it can be seen how the sufferers were taught to seek relief by the use of sacrifices, austerities, and formulæ. The followers of Zoroaster believed that the dark and deadly spirit Angra Mainzu had “ wrought by his magic 99,999 diseases,” and that evil spirits could be exorcised by sacred sentences, in which the living power of the Supreme Goodness was supposed to be present.

In the Vedas and other ancient Sanskrit works are to be found prayers addressed to Surya, the Sun, for

deliverance from disease. A prayer to the gods opens thus : "Men call you, O faithful ones, the good physicians, who lend your aid to all the blind, the feeble, and depressed." And it is said of the god Soma, "Soma heals the sick ; he makes the blind to see and the lame to walk." The Atharva-veda contains numerous incantations to be pronounced either by the afflicted man himself or by some sorcerer on his behalf. Instructions are given for the use of medicinal plants, and, in many instances, the sufferer is enjoined to make use of a talisman.

In later times we find that Buddhists and Brahmins alike had their magical spells.

The early Greeks made use of incantations. Homer related in his *Odyssey* that the kinsfolk of Odysseus sang a "song of healing" over the open wound which he had received from the trunk of a boar.

The Grecian priests, of later times, performed medical functions in the temples of Jupiter, Juno, and Apollo. The last-named was called the physician of the gods. Æsculapius, who was said to have been the son of Apollo, was another reputed healer. Numerous temples were erected to him, the chief one being that at his reputed birthplace, Epidaurus. This temple was built on a height, amidst beautiful scenery. Equally suitable for a sanitary resort was the temple at Pergamos, which was surrounded by lovely gardens and stood near a medicinal spring. All the patients who came to these temples were subjected to processes of dietetic and hydropathic treatment, resembling those which were practised in Egypt. And after, for a time, enjoying the benefit of this and of residence in

an unusually healthy situation, each patient was led to the altar, where the priest offered a sacrifice for him. This having been done, he lay down on the skin of the victim, while the priests used various means of inducing sleep. The remedy which was revealed during his mesmeric slumbers was afterwards applied.

Similar methods were used at the oracles at Delphi, whose frenzied Pythoness devoted much of her attention to giving directions for the cure of disease. The oracle of Amphiaraus, also, was consulted chiefly by the afflicted, to whom remedies were revealed while they slept on the skins of slaughtered rams.

After the destruction of the Greek republic and the deterioration of her philosophy, the use of magic words, amulets, garlands, and charms against sickness became increasingly prevalent.

It was customary for each who had received healing to set up a votive tablet in the temple of the god to whom he attributed his restoration. This tablet gave particulars of the disease from which he had suffered, and of the remedy by which a cure had been effected.

The famous Apollonius of Tyana, whose reputation as a healer was very widespread, and who is said to have abated a plague at Ephesus, visited the temples of Æsculapius, the oracles at Amphiaraus, Delphi, and Dodona, the magi at Babylon, and the priests in Egypt, Ethiopia, Crete, Sicily, and Rome. In the course of his travels he appears to have collected much valuable information from the records of successful medical experiments.

Some of the ancient votive tablets were great

curiosities. Here, for instance, is one. "Some days back a certain Caius, who was *blind*, learned from an oracle that he should repair to the temple, put up his fervent prayers, cross the sanctuary from right to left, place his five fingers on the altar, then raise his hand and cover his eyes. He obeyed, and *instantly his sight was restored*, amid the loud acclamations of the multitude. These signs of the omnipotence of the gods were shown in the reign of Antoninus."

Here is another. "A *blind* soldier, named Valerius Apes, having consulted the oracle, was informed that he should mix the blood of a white cock with honey to make up an ointment to be applied to his eyes for three consecutive days. He *received his sight*, and returned public thanks to the gods."

Livy tells us that the temples of the gods of Rome were rich in the number of offerings which the people used to make in return for the cures and benefits received from them. And we learn from another historian (Pliny) that the Romans, who recognised the Etruscans as their teachers in the arts of healing and vaticination, made considerable use of magical spells. Theophrastus used these for the cure of sciatica, Cato for the cure of dislocated limbs, and Varro for the cure of the pangs of gout.

The ancient Druids, who, like the Egyptian priests, used to clothe themselves in white robes, are said to have been skilled in the art of curing diseases by means of magic rites. They used plants which were believed to possess healing virtues and various mysterious spells. So widespread was their repute as healers of disease that it is said that the Roman

Emperor, Aurelian, consulted them respecting his own case.

The Talmud shows how strongly the Jews—like the ancient Chaldeans—believed that demons were the causes of disaster and disease. At the time when it was composed it was currently believed that malicious winged spirits, appearing sometimes in human and sometimes in other forms, abode in ruined and desolate houses, in dirty places, in food and water, and in the air. Some of these evil spirits, or Shedim, were demons of asthma. Others were demons of insanity. Others were demons of deafness or dumbness. If a person became insane he was said to have become possessed of a demon of madness. If he lost his hearing and speech he was said to have a deaf and dumb spirit. Various methods were used for driving out these causes of disease. And if a person were cured he was said, in popular parlance, to have had a demon cast out of him.

The Jews believed in the possibility of effecting cures by the use of magical arts. Josephus says that Solomon possessed the power of expelling the demons who caused various diseases by the use of certain sacred words. He also relates that a Jew, Eleazar, healed a demoniac, in the presence of the Emperor Vespasian, by applying to his nostrils a ring which held a particular root of which Solomon had spoken, and by incantations in which the name of Solomon was frequently repeated. The Rabbis believed in the use of magic. The Talmudic writings frequently refer to it, and mention many instances of cure by means of it. Many Jews wore amulets as preventives.

These consisted either of pieces of parchment, on which magical formulæ were inscribed, or of small bundles of certain plants. The incantations used for the expulsion of diseases were very singular. For instance, as a remedy for *boils*, the following spell was used: "Baz, Bazigyah, Mas, Masigya, Kas, Kasiyah, Sharlai, and Amarlai—ye angels that come from the land of Sodom to heal painful boils! Let the colour not become more red, let it not farther spread! Let its seed be absorbed in the belly. As a mule does not propagate itself, so let not this evil propagate itself in the body of M. the son of M."

Many of the early Christians made use of amulets, inscribing upon these the mystical word *ιχθυσ* (fish), formed of the initial letters of the words "Jesus Christ, Son of God, Saviour." By wearing these they believed that they could ward off the attacks of demons and diseases. As Christianity degenerated, the professors of the religion of Jesus sought healing by the use of holy water and by contact with relics of the saints, while many of them believed that wounds could be healed by the recital of the Lord's Prayer. Certain coins attributed to Helena, and marked with a cross, were believed to be efficacious against epilepsy.

Other of the early Christians are said to have experienced cures through following out directions received in dreams. St. Augustine speaks of one Innocentia who had what was regarded as cancer, but what may have been tumour, in the breast. During her slumbers she was admonished to repair to the font where she had been baptized, and there to sign

the mark of the cross over the place. - She did so, and was immediately healed.

The Gnostics used charms which were known as Abraxas stones. These derived their name from the mystical word Abraxas which was engraved upon them. The numerical value of the Greek letters of which this word was composed was 365, and it seems probable that the word was symbolical of the belief of the Basilidean Gnostics that there had been 365 emanations from the Supreme Being.

The Arabs attributed healing efficacy to talismans, consisting of stones or pieces of metal on which magic characters were inscribed at a time when two favourable planets were in conjunction, or when a star was at its culminating point.

In the *Kalevala*, the epic poem of the Finns, may be found evidence that the Finnish magicians professed to be able to cure sufferers by their incantations and potions. They seem to have regarded diseases as personal beings by whom the bodies of the afflicted were possessed.

Nicholas Perottus relates an instantaneous cure of ringworm, which was effected by means of a stone, covered with dry moss, which had been picked up near a stream ; while the patient used a spell composed of the singular words, " Fly, Catharides, a fierce wolf is pursuing you ! "

A great many other strange ways of seeking relief from disease have been trodden by the afflicted. James Grant tells us in his work on " Superstitions " that people were sometimes cured by laying sticks across each other in front of their beds at night ; and that



a certain Scotch gentleman once possessed a famous penny, known as the Lee penny, which had a very widespread reputation as a curative agent.

A very singular custom formerly prevailed in Scotland. Stones, whose form bore a resemblance to some part of the human body, were carefully collected, and were believed by very many to possess the power of healing diseases situated in those particular limbs, features, or organs whose likeness they bore. Eye-shaped stones were called eye-stones, and were used for diseases of the eye. In practice, the patient washed the part affected, and practised prolonged friction upon it by means of the stone-likeness.

In the Middle Ages charms were much used in England and elsewhere. Those used for the cure of ague were very varied. Some persons wrote the mystical word "Abracadabra," in a peculiar manner, and wore it round the neck. Others wore chips from the gallows. Others took spiders' webs as a medicine. Some of the inhabitants of Exeter used to visit a cross road five times at dead of night, about an hour before the cold fit was expected, and there bury a new-laid egg. Ferrarius is said to have cured fifty persons by writing the word "Febrifuge" on slips of paper and bidding his patients cut off a letter a day.

There is a very great similarity between these ancient magical healing arts and those which still are practised by modern heathen nations.

The North American medicine-man, who is believed to be inspired by mystic intercourse with supernatural beings, chants his incantations to the accompaniment of rattle and drum, and claims to have power to suck

diseases, in the form of animals, out of the sick. The Dacotahs sometimes make images of diseases, such as boils, etc., just as, in ancient times, the Philistines made golden images of the tumours by which they were afflicted, and sent them away with the Ark to the land of Israel. The former, however, destroy the images, and believe that by destroying the likeness of the disease they bring about the destruction of the disease itself. Brainerd tells us that when he was instructing the American Indians respecting the miracles wrought by Jesus they referred to similar cures which had been effected by one of their diviners by means of magic charms.

The aborigines of Australia live in constant terror of sorcery. They believe that death is always the effect of magical influence. Their methods of healing diseases are very strange. Occasionally the sorcerer will sit beside the sufferer and charm and charm until he shows signs of recovery. Sometimes he claims to suck the disease, in the shape of a spear head, or fish bone, clean out of the body. And, at other times, he fixes a string to the invalid, and, after violently sucking the other end, points to blood at the end which has entered his own mouth, and says that the disease came out, with this, along the string.

The magicians of the Pacific Isles burn a lock of a person's hair, or a remnant of his food, and as soon as the victim knows that this has been done he believes himself to be bewitched and falls ill. So powerful is the influence of imagination that many actually die when they cannot be persuaded that the evil spell has been broken.

The wizard-doctors belonging to the negro races of

Africa practise similar methods of causing and curing diseases. Dr. Livingstone tells us that in one of their languages the word cure may be translated charm, and that all medicines were supposed to act by a magic charm.

The following may serve as specimens of the cures which are reported to have taken place in ancient times in connection with the use of magical arts.

1. Ammianus Marcellinus says that on one occasion when the daughter of the Emperor Valens was suffering from intermittent *fever*, an old woman, who had gained a great reputation as a healer of this particular disease, was sent for. She pronounced certain words over the girl, who was restored to health, and, for sole reward, was put to death by the Emperor as a criminal; like a certain Athenian woman who was executed by her countrymen because she performed cures without the use of medicine.

2. Ælian, in his *Variæ Historiæ*, narrates the following story of Aspasia, who afterwards became Queen of Persia. In her youth she had a *tumour* on her face which extended below the chin, and produced a most disagreeable effect. Her father consulted a physician, who offered to cure her for a considerable sum of money. But the father could not afford to pay the sum, and the physician refused his assistance. Aspasia retired and wept at her misfortune. In a dream she saw an old man, who told her to pulverise one of the withered crowns of roses which had been used to adorn the statue of Venus, and to apply the powdered rose leaves to the tumour. She did so, and it was completely dispersed.

One of the best attested of those ancient cures which were supposed to have been effected by supernatural agency is referred to by Hume in his *Essay on Miracles*. It is recorded by Tacitus, Strabo, Suetonius and Pliny. An Alexandrian who had lost his sight presented himself to the Emperor Vespasian, and declared that he came by the direction of the god Serapis to implore him to moisten his face and eyeballs with his spittle, and so restore his sight. Another, who had lost the use of his hand, asserted that he had been inspired by the same deity to ask that the emperor would tread on the part affected. Vespasian was amused. The sufferers persisted with their requests. A crowd of flatterers prevailed upon him to gratify the suppliants. Having ascertained that the diseases were not regarded by the physicians as totally incurable, he, in the presence of a prodigious multitude, advanced with a severe air, and hazarded the experiment. The result was that both were healed.

## CHAPTER III.

### CURES BY WITCHES, KINGS, AND NOTED HEALERS.

THE principles which assist us in solving the problem presented by such cures as those to which reference has been made in the preceding chapters will also come to our aid in dealing with the influence said to have been exerted by witchcraft upon bodily health. It is easier to produce a mass of evidence of the harm done by those who were reputed to be wizards or witches than it is to relate cases of cure. One may readily prove that Bishop Jewel was not entirely drawing upon his imagination when, in the course of a sermon preached before Queen Elizabeth, he said, with reference to the supposed witches and sorcerers :—“ These eyes have seen most evident and manifest marks of their wickedness. Your Grace’s subjects pine away, even unto death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses bereft.” The harmful effect of fear, and the variety of diseases which it can cause, easily explain the fact that so many of those who believed themselves to have been bewitched actually fell victims to severe and even fatal illnesses. But although the body of accessible evidence of good received at the hands of reputed witches is not large, it is an undoubted fact that for a long series of years the

people of England and France resorted to the "wise women" for the healing of disease. And they would not have continued to go to them so long if many cases of cure had not occurred.

Just as people went to the wise woman for all kinds of disease, so, for the cure of scrofula, it was customary to have recourse to the greatest man in the land. Both in France and England immense numbers of the victims of the various forms of this disease sought healing from the sovereign. The French say that their king Clovis was the first whose touch proved effectual in the cure of the king's evil. There is no doubt that many of his successors performed the healing ceremony. On Easter Sunday, 1686, Louis XIV. is reported to have touched 1,600 persons, saying as he did so: "The King touches you; God cures you." Charles VIII. is said to have been the means of healing several scrofulous persons at Rome. Our own sovereigns practised this rite as early as the days of Edward the Confessor. The healing power was dispensed by rival dynasties. This gave rise to some perplexity. Aubrey tells us: "The curing of the King's Evil by the touch of the king doth much puzzle the philosophers, for whether our kings were of the house of York or Lancaster it did the cure, for the most part." On one day King James is said to have touched 800 persons in Chester Cathedral. Charles II. is reported to have been resorted to for healing by 8,500 persons in a single year (1682).

Lord Macaulay says that in the times of the Stuarts the days on which the miracles were to be wrought were fixed at meetings of the Privy Council, and were

solemnly notified by the clergy in all the parish churches of the realm. When the appointed time came, several divines, in full canonicals, stood around the canopy of state. The surgeon of the Royal household introduced the sick. A passage from the sixteenth chapter of the Gospel of St. Mark was read. When the words, "They shall lay hands on the sick and they shall recover," had been pronounced, there was a pause, and one of the sick was brought up to the king. His Majesty stroked the ulcers and swellings, and hung round the patient's neck a white riband, to which was fastened a gold coin. This process was repeated as each successive sufferer was brought up.

On one occasion the child of a Nonconformist was taken to Sir Thomas Browne, of Norwich. After using the best remedies which he had at hand, and failing to cure the scrofulous swellings, he advised the father to try the Royal touch. The sturdy Nonconformist objected. But the mother having obtained his consent to the child's being taken away from home for a change of air, carried her to Breda, where the King was staying. The monarch touched her and she returned home healed. Such was the effect produced upon the father's mind that he gave up his Nonconformity.

Of a somewhat different character, but worthy of equal attention, are the cases of cure reported in connection with the work of some men who have gained a singular and widespread reputation as healers.

Such, for instance, was Paracelsus, who, in the sixteenth century, after travelling in the East, and studying under the priests of Zoroaster and the Gynosophists, etc., came back boasting that there was more know-

ledge in his shoe-strings than in the writings of all the physicians who had preceded him ; and who, by his marvellous genius, impressive extravagances, apparently boundless confidence in his own ability to heal, and the use of opium and other Oriental drugs, effected wonderful cures in various parts of Europe.

Such, too, was Valentine Greatrakes. This man was an Irish J.P. One day he was impressed with the idea that he possessed the ability to cure the King's Evil. Soon afterwards a scrofulous child was brought before him. He laid his hands on the parts affected, viz., the eyes, cheek, and throat, and, after praying solemnly, asked the parents to bring the child again to him in three days. A decided improvement was visible. In a month's time the child was cured. During the three following years, Greatrakes successfully treated several other cases of the same kind, and then attained greater distinction in the treatment of others, including many persons who fell victims to an epidemic of ague. The Lord Bishop of Dromore wrote to Joseph Glanvill, about Greatrakes' success : "I have seen pains strangely fly away, before his hand, till he had chased them out of the body, dimness cleared, and deafness cured by his touch, . . . running sores of the King's Evil dried up, . . . grievous sores of many months' date in a few days healed . . . cancerous knots in the breast dissolved, etc." Dr. Henry Stubbe, of Stratford-on-Avon, and a number of other physicians and eminent men, bore testimony to the genuineness of the cures.

A third of these successful healers was J. Joseph Gassner, a Roman Catholic clergyman. He was a



native of Swabia, where he was born in 1727. He was led to believe that all diseases resulted from demoniacal influence, and began to practise exorcism. Many persons in Würtemberg, who suffered from epileptic and other nervous and spasmodic complaints, were healed by him. Although he only stroked his patients with his hand, it was noticed that he, at the same time, exerted a marvellous power over their minds and wills.

Less widely known, but still of interest to us in this inquiry, was Charles Vallé, a famous French physician, who cured many persons of epilepsy by simply breathing into their ears without uttering a word.

In the first quarter of the present century some very remarkable cures were performed by the Prince Archbishop Holhenlohe, who was born in 1794 at Waldenburg. Among the cases of healing was that of Louis the ex-King of Bavaria, who, in 1822, was cured of deafness, and who, in a letter addressed to Count von Suisheim, said, "There are still miracles. The last ten days of the last month the people of Würtzburg might believe themselves in the times of the Apostles. The deaf heard, the blind saw, the lame freely walked, not by the aid of art, but by a few short prayers and by the invocation of the name of Jesus." Professor Onymus, of Würtzburg University, testified that he himself had witnessed the cure of Captain Kuthlein, a gentleman seventy years of age, who had been paralysed for many years and who had been compelled to keep his room; of another paralytic fifty years of age; and of a student who for two years had lost the use of his legs.

## CHAPTER IV.

### MESMERIC AND SPIRITUALISTIC MARVELS.

REFERENCE has already been made to the use of mesmerism by the priestly thaumaturgists of Egypt and Greece. There can be no doubt that hypnotism was also known to, and used by the ancient Hindus, Parsees, and Chaldeans. And there is reason for believing that it has been long practised by the Chinese sages. To this day it is customary for Chinese persons in special danger or difficulty to have recourse to Taoist priests, who act as mediums through whom the spirits of the departed are supposed to give instructions to their friends and descendants. When one visits the medium, the latter takes a seat before the sacred altar, while his brother-priests light candles, burn incense, and pray. After a short time has elapsed, one of the officials makes certain passes over the seated priest. A state of reverie is induced. And the inquirer is taught that whatever the hypnotised somnambule now utters is the message of the Deity. The Egyptian sorcerers used to induce the mesmeric sleep by requiring their subjects to gaze intently at a small bright object on which certain cabalistic signs were inscribed.

The story of the modern revival of hypnotism is full

of interest. In the latter half of the eighteenth century Frederick Anthony Mesmer formed the conviction that diseases could be cured by stroking the patients with magnets. Others, before him, had possessed similar beliefs. A work published by Cardan in 1584 contains an account of the production of anæsthesia by means of a magnet, and it appears that even at that date some persons wore magnetised rings around the neck or arm in order to cure nervous diseases. At about the same time as Dr. Mesmer began the magnetic treatment of disease, a Jesuit, Father Hehl, professor of astronomy, settled in Vienna and succeeded in effecting some cures by means of magnetic steel tractors. Mesmer's early experiments were successful. Among those who were healed was Osterwald, the director of the Munich Academy of Science, who was cured of *paralysis*; and Bauer, a professor of mathematics, who obtained deliverance from *ophthalmia*. Soon afterwards Mesmer met J. Joseph Gassner in Switzerland, and finding that he effected cures by simply stroking his patients with his hands, he concluded that some occult force must be stored in man's nervous system. He soon went to Paris, and then announced that he had discovered a universal fluid, "the immediate agent of all the phenomena of nature, in which life originated, and by which it is preserved"; and he also declared that he had discovered a way of regulating the operations of this fluid, of guiding its currents into healthy channels, and of obliterating, by its means, the tracks of disease.

Mesmer's method of treating his Parisian patients was eminently calculated to excite their imaginations

and to fan the flame of their hope. The sufferers were conducted into a heavily-curtained and dimly-lighted hall, and placed around a trough, called a *baquet*, which was supposed to contain a magnetised fluid. They tarried there in silent expectation, while sweet odours and soft music filled the room. In the meantime Dr. Mesmer, dressed like an ancient magician, glided gently about, touching the bodies of the patients, and especially the parts affected, with a long metal wand. After a while, a crisis, resembling, if not identical with, a hysterical fit, was produced in some one of the patients, and soon a number of others, under the double stimulus of the original influences and of the imitative tendency now excited, experienced nervous paroxysms; and were led to believe that the process of cure had begun, and, as a matter of fact, a number of sufferers were healed.

Experiments were soon tried by other operators, and it was proved, by the Marquis de Puysegur, that the use of magnetism was by no means essential to success. A commission, appointed by the French Government, reported, in 1784, that they had "demonstrated by decisive experiments that imagination, apart from magnetism, produces convulsions, and that magnetism, without imagination, produces nothing." A great deal of quackery got mixed up with the practice of artificially inducing reverie. The leading physiologists threw discredit upon it. But, notwithstanding this, many continued to use it as a means of restoring health to the diseased. M. Deleuze published, in 1813, *A Critical History of Animal Magnetism*, in which was to be found a code of rules for the attainment

of curative success, which included the following:—  
“Forget for a while all your knowledge of physics and metaphysics. Dismiss from your mind all objections that may occur. Imagine that it is in your power to take the malady in hand and throw it on one side. . . Remove from the patient all persons who might be troublesome to you. . . . Have an active desire to do good, a *firm belief* in the power of magnetism, and an *entire confidence* in employing it. In short, repel all doubts, *desire success, and act with simplicity and attention.*”

In 1813 the power of simple suggestion was splendidly illustrated by a thaumaturgist named Faria, who succeeded in inducing artificial somnambulism by bidding his patients sit, with closed eyes, in a comfortable arm-chair, and then imperiously crying out with a loud voice, “Go to sleep.”

About the year 1820 several successful experiments, of a very striking character, were performed in one of the Parisian hospitals; and a committee of the French Royal Academy of Medicine issued a favourable report on the subject.

But it was not till 1841, when a Manchester surgeon, named Braid, induced the hypnotic state by causing persons to gaze intently at some object, that it was found out how entirely the experiments *depended for their success on the mental state of the patients.* Mr. Braid showed that the artificial condition to which he now gave the name hypnotism could be self-induced.

Those who have given any attention to hypnotism are well aware that during the hypnotic state the subject is a mere conscious automaton. The operator

can play upon his brain and nervous system as a person can play upon a type-writer, and make him say and do just what he pleases. Let him but suggest an idea, and it forthwith becomes dominant over his entire frame.

Mr. Braid made use of hypnotism for the relief and cure of disease, and attributed his success chiefly to the influence of the strong suggestions which he made to his patients, while they were in the hypnotic state, and to the peculiar power of concentrating their attention, which characterised them during its course.

Recent experiments conducted by Liébeault, Bernheim, Charcot, Heidenhain, and other foreign physicians have been equally successful. Dr. C. Lloyd Tuckey, of London, has used hypnotism in the treatment of one hundred patients, and has recorded successes achieved in cases of insomnia, torticollis, chronic diarrhoea, and other ailments. The Rev. A. Tooth has succeeded in treating cases of dipsomania and other allied complaints which have been characterised by a break-down of moral self-control. Painless dentistry also has been practised, under the influence of hypnotic suggestion. Acute neuralgia has been cured, and the excitement of victims of St. Vitus' dance has been controlled.

Closely allied to the mesmeric marvels are some of the wonders associated with Spiritualism.

The Rev. Charles Maurice Davies, D.D., in giving an account of a Sunday *séance* among Spiritualists, presided over by a clergyman, says : "The Communion was celebrated. . . . It was claimed that the miraculous gifts of the first century had never died, and that they

were connected in the form of magnetic healing with faithful reception of the consecrated—that is, they told us—the magnetised elements.

“Several of those present averred that they were then and there cured of slight maladies, such as *headaches*, under which they laboured, and I had obviously no means of checking their assertions. In most cases, however, I was told the cure was gradual, and scarcely perceptible to any but the sufferers.”

Although Miss Fox has confessed that the spirit-rapping which so long was associated with her mediumistic ability was actually performed by one of her toes, and although the Commission appointed by the University of Pennsylvania at the instance of Henry Seybert, who bequeathed 60,000 dollars for the purpose, reported that it regarded slate-writing and all the other so-called phenomena which came under its notice as only a matter of legerdemain, I have not yet heard that the leaders of the movement have abandoned their creed. Indeed, the fact that at the Congress held at Paris, during the Exposition, delegates were present representing over forty thousand spiritualists, as they call themselves, shows how widespread the belief still is. Much has been written about the great men who had given in their adherence to Spiritualism. We have been told that these include, or have included, the Earls of Crawford and Dunraven, Lords Brougham, Lytton, and Lyndhurst, Professors Wallace, F.R.S., Crookes, F.R.S., De Morgan Zollner (of Leipsic University), Dr. Huggins, F.R.S., W. F. Barret, F.R.S.E., Messrs. Gerald Massey, Laurence Oliphant, W. M. Thackeray, S. C. Hall, Captain

Burton, and Mrs. Browning, and a sister of Henry Ward Beecher. How is it that none of these come forward to declare that they have found out that Spiritualism is a great delusion? It would seem as if, in spite of all revelations of fraud, the ranks of the Spiritualists have not been thinned. They believe that there is much that is genuine intermingled with the false.

The "British National Association of Spiritualists" avowed in its prospectus, drawn up by Mr. Noyes, an Oxford M.A., that one of its objects is "to bring about the cure of moral and physical diseases in the way which nature would be found to prescribe when her occult laws come to be understood"; and that another is "to revive the ancient practice of healing by imposition of hands, and to build up as a science that beneficent art, as ancient as the world itself, which is known among us by the modern name of 'Mesmerism'; an art which is empirically practised all over the world under various names, but whose sphere of usefulness would be greatly enlarged if the principles which lie at the root of the practice were made to yield their secrets to scientific research."

In the *Trades Directory* of Boston, U.S.A., the Spiritualists' headquarter and the seat of their magnificent temple, is to be found a list of "professors" who act as public mediums and charge fees, like other professional gentlemen. This includes not only rapping mediums, writing mediums, materialising mediums, photographing mediums, and trance mediums, but also *healing* mediums.



## CHAPTER V.

### PHYSICAL CHANGES THROUGH PSYCHICAL INFLUENCES.

WE have now to inquire whether we can in any way account for the success which has followed the use of the various curative expedients to which our attention has already been directed.

A careful examination of these methods of healing will show us that, intentionally or unintentionally, priests and other healers have made use of appliances and practised arts eminently calculated to produce certain states of mind in the patients who have applied to them for cure. These have been taught to regard the priests, wise women, kings, and others to whom they have come as the undoubted possessors of authority or power over disease. In many instances the healers have been supposed to have been entrusted with the might of some Divine force which has taken up its residence in words which they alone can pronounce. In other cases they have been supposed to act under the direct inspiration of the Deity, or, as in the case of the cure of the king's evil, as the earthly vicegerents of God. Believers have applied for cure with complete confidence in the ability of those to whom they applied to grant them their heart's desire.

They have thus come with a strong expectation of cure. To this has usually been added a considerable amount of nervous excitement in prospect of it. The peculiar ceremonies which have sometimes been performed have tended to increase this excitement. The subject's whole nervous system has been wrought up into a state of extreme sensitiveness. Even the magnetism of crowds has not been wanting. The more reserved and lethargic have found themselves carried away by the wave of emotion which has flowed from the more excitable members of the crowd of health-seekers. We now want to ascertain whether the faith and hope possessed by these seekers has had anything to do with causing the cure of their diseases, whether the condition of mind which has been induced by the methods already described has done anything towards bringing about the changed state of body.

This question is included in a larger question : Are the mind and body so related to one another that the condition of the mind influences the state of the body ? No sooner do we ask this larger question than the experience of each of us produces an affirmative reply. We have noticed many times that, just as physical intoxication or pyrexia gives rise to mental perversion and delirious ravings, so mental states, such, for instance, as those of joy or hope on the one hand, or of sorrow or despair on the other, originate changes in the bodily organism. May it not be that that very intimacy of relation between these two parts of our manhood, which renders such changes possible, also opens the door to those curative alterations which are now under consideration ?

Such a supposition is quite consistent with the views of many who have thought profoundly on the subject. As early as 1651 we find Burton, in his *Anatomy of Melancholy*, saying : " All the world knows that there is no virtue in charms, etc., but a strong conceit and opinion alone, as Pomponatius holds, which forceth a motion of the humours, spirits, and blood, which takes away the cause of the malady from the parts affected. The like we may say of the magical effects, superstitious cures, etc., such as are done by mountebanks and wizards. As by wicked incredulity many men are hurt (so saith Wierus), we find, in our experience, by the same means many are relieved."

In language more in harmony with our modern scientific text-books, the *Lancet* expressed its views on this subject on June 13th, 1885. On that day one of the editorial notes was headed " Faith-healing a Fact." The writer said : " There can be no question that faith-healing is a fact. The brain is not simply the organ of the mind, it is also the chief centre, or series of centres, of the nervous system, by which the whole body is energised, and its component parts, with their several functions, are governed and regulated. There is no miracle in healing by faith ; whereas it would be a miracle if, the organism being constituted as it is, and the laws of life such as they are, faith-healing did not, under favourable conditions, occur. The fallacy of those who proclaim faith-healing as a religious function lies in the fact that they misunderstand and misinterpret their own formula. It is the *faith* that heals, not the hypothetical source or

object of faith outside the subject of faith. The whole process is self-contained. Nothing is done for the believer. We all remember the old process of making a man ill by persistently telling him he is ill until he believes it. The contrary to this is making a man well by inducing him to believe himself to be so."

The *Lancet* will not allow the area of this process of faith-healing to be limited to the province of functional disease. "It must not be forgotten," it says, "that function goes before organism in development, and that there are large classes of cases in which the disabilities of the diseased organ for a fair performance of its functions are mainly due to a want of power or regularity in action. And it is a fact in pathology, that if the function of an organ be maintained, or restored, much of the destructive metamorphosis due to propileration of connective tissues, fatty deposit, or even certain forms of atrophic change in which the nuclei of cell-life are rather denuded than destroyed, may be averted and to some extent repaired. The *vis medicatrix naturæ* is a very potent factor in the amelioration of disease, if it only be allowed fair play. *An exercise of 'faith,' as a rule, suspends the operation of adverse influences, and appeals strongly, through the consciousness, to the inner and underlying faculty of vital force.*"

Still more recently, viz., on February 28th, 1888, appeared an article in the same journal on "Healing by Faith," from which I extract two pregnant sentences. "We will," says the writer, "even go so far as to affirm that a very large proportion of the ailing might be, and probably would be, sound if only they

were sufficiently strongly impressed to believe themselves to be so. The influence of the mind upon the body has been the stronghold of quackery from the earliest time, and faith is as powerful an influence for good or evil now as it has ever been."

The effect produced by psychological states upon physical conditions has been elaborately illustrated by Dr. Tuke, Dr. W. B. Carpenter, and others. More than a century ago the celebrated John Hunter expressed his conviction that the exercise of expectant attention might produce physical sensations. "I am confident," he said, "that I can fix my attention to any part until I have a sensation in that part." If any one of my readers who, to use the language of phrenologists, has a large organ of concentrativeness, will for a few minutes direct his attention towards the palm of his hand, or the tips of his fingers, he will not need to appeal to any other authority than his own personal experience in proof of his ability to produce physical sensations by expectant attention. Let him concentrate his thoughts upon his stomach, and he will soon find himself experiencing a sensation of weight. If he has voyaged much and been subject to sea-sickness he will remember that on some of the days when he has been about to cross the Channel or the ocean the very sight of the ship, or even the mention of it, has created a sensation of nausea. Some years ago I was seated at a college dinner-table, listening to one of my fellow-students describing an operation which had been performed upon another. So completely did I concentrate my attention upon the subject matter of his narrative that I soon found myself

putting myself in thought in the patient's place, and experiencing for myself the anguish of the operation. I grew faint, and had to leave the table.

Various narratives of spectral illusion which have been told by judicious historians and biographers may be explained by reference to the power of producing sensations by expectant attention. Sir Walter Scott tells us of a company of persons on the banks of the Clyde who, in 1686, were listening to a gentleman describing companies in arms marching along and disappearing, of whom about two-thirds were convinced that they saw these objects, which the others entirely failed to see. And Nicolai has vividly described varied phantasms which frequently appeared to him.

The sense of taste is similarly affected by imagination. Who has not seen children, who have convinced themselves that certain untried dishes are unpalatable, tasting these, and turning away from them with disgust? One of my near relatives so convinced herself that she would not like oatmeal porridge, long before she tasted it, that although she has since made many apparent efforts she has never yet succeeded in eating half a saucerful.

A striking illustration of the influence of expectant attention upon the sense of smell is given by Professor Bennett, of Edinburgh. A clergyman told him that on one occasion suspicions were entertained in his own parish against a certain woman. A funeral had taken place at which it was believed that this woman's newly-born infant had been interred. Thinking that she had poisoned her child, the authorities gave orders that the coffin should be exhumed. When it was

about to be opened the Procurator Fiscal said that he perceived the odour of decomposition, and felt so sickened by it that he wished, for awhile, to withdraw. On opening the coffin, however, it was found to be empty! The supposed parent had not murdered a child. Indeed, it turned out that she had not even given birth to one.

The influence of attention over the muscular system may be illustrated by reference to the effect produced upon the facial muscles of a nervous person while he stands expecting to hear a battery of big guns fire a salute, and by the strong falling tendency exhibited by the nervous when walking on narrow paths in precipitous places. Furthermore, Dr. Tuke tells us that "the simple belief or conviction that a muscle cannot be contracted or relaxed is sufficient, in a sensitive person, or in one in whom this sensitiveness is induced, to cause a temporary loss of power . . . the effort to carry out the desire or will is paralyzed by the absorbing conviction that it will be ineffectual."

The influence of attention upon the heart has frequently been observed. Many medical students, when engaged in the special study of that organ, have been troubled by great disturbance in its action. Other organs are capable of being very powerfully influenced by expectant attention. Dr. Durand reports an interesting, though somewhat perilous experiment, tried upon a hundred hospital patients at once. The house surgeon administered to them doses of sugared water. Afterwards simulating alarm, he loudly pretended that he had, by mistake, administered an emetic. Such was the effect of their faith in his words that no less

than eighty out of the hundred were speedily seized with sickness.

Even the organic functions may be influenced by expectant attention. Let a hungry man concentrate his thoughts for a few moments upon a tempting dish, say of duck and green peas, or lamb and mint sauce, or a plateful of strawberries and Devonshire cream, and in all probability he will at once find that the glands which secrete the saliva are being quickened into new activity, and are pouring forth their digestive juices into his parched mouth.

One of the most remarkable classes of those cases which exhibit the influence of attention upon physical states includes the reported instances of stigmatisation. This singular phenomenon is said to have occurred to St. Francis of Assisi, St. Catherine, St. Hildegard, St. Briggita of Sweden, St. Pasitheia, Catherine Emmenich (who bore a crown of thorns), Maria von Moil and Dominica Lazari. Each of these devotees to Christianity is reported to have so constantly meditated upon the physical wounds of Jesus that at length similar lesions were formed in his or her own body. We might entirely discredit all these reports were it not that in some instances the evidence that stigmatisation actually occurred is overwhelming. With reference to one case Dr. W. B. Carpenter says: "The most recent case of this kind, that of Louise Lateau, has undergone a scrutiny so careful on the part of medical men determined to find out the deceit, if such should exist, that there seems no adequate reason for doubting its genuineness." This Belgian peasant girl had been seized with a severe illness,



but, after receiving the sacrament, had rapidly recovered. This event led her to think much about the Passion of Jesus. One Friday, not long afterwards, blood began to issue from her left side, and the phenomenon was afterwards observed on successive Fridays. After a time she began to bleed from spots in her hands and feet, and also from a circle of small spots which were found on the forehead. Fits of ecstasy followed, in which she apparently saw and minutely described several of the scenes in the Passion, and especially the wounds produced by the spear, nails, and crown of thorns. Dr. Carpenter says: "To the physiologist who has carefully studied the local effects which *concentrated attention* can exert on bodily organs, especially with a strong expectation of a certain result (such expectation being peculiarly efficacious when coupled with strong religious emotion), the case presents no difficulty whatever."

Until biologists have more completely investigated the power exerted by mental states over the nerves which regulate the functions of nutrition and secretion, and until they can show how, and to what extent, the ideas which occupy the foremost place upon the mental stage influence the motions of the ganglia, fibres, and cells in various parts of the body, we cannot expect fully to understand how such phenomena as stigmatisation occur; but we know enough of the power which the mind, acting through the cerebrum, possesses over the sensory, motor, vaso-motor, and trophic nerves to be able unhesitatingly to believe that through them it causes considerable changes in muscular sensation, contraction, nutrition, and secretion.

These changes are most readily effected when the mind becomes completely and continually possessed by one idea. Let a person think long and deeply about a desirable or a dreaded physical change and that will do much to bring it about. Johannes Muller says, with regard to secretions, that an idea, having reference to these, causes a stream of nervous energy to be directed towards the secreting organ, and that the effect is more marked if the mind is at the same time influenced by a strong emotion. This is also true with reference to other physiological functions. Thus fear may kill its victim. A gentleman was once led to believe that he had slept in the very bed in which one had recently died of cholera. This faith in a lie caused the ordinary symptoms of the dread disease to appear, and he soon died. Pictet relates a story about a young lady who desired to be placed under the influence of laughing gas. She had previously experienced its effects, and wished to do so again. In order to test the influence of imagination, Pictet gave her common atmospheric air. After she had taken a few inspirations she became insensible, and exhibited the effects usually produced by nitrous oxide.

A careful study of the physical influence of expectant attention will furnish an explanation of some of the many cases of healing which have been related in preceding pages. And it will be evident to all who recognise the power of this mental state over physical conditions that to create expectant attention is to use a means which is naturally restorative. Hence it follows that they who strive to awaken a patient's faith actually use a potent natural agent.

## CHAPTER VI.

### PHYSICAL EFFECTS PRODUCED BY SUGGESTIONS.

**D**R. W. B. CARPENTER has left on record his opinion respecting the influence exerted by the mental condition in checking a morbid action and restoring a normal state. His lifelong devotion to the study of psychological problems and his position as a leading biologist render his words on the subject specially worthy of attention. With his eye upon the past, he has thus expressed his belief:—"That the confident expectation of a cure is the MOST POTENT MEANS of bringing it about, *doing that which no medical treatment can accomplish*, may be affirmed as the generalised result of experiences of the most varied kind, extending through a long series of ages." "There is a large body of trustworthy evidence that permanent amendment, of a kind perfectly obvious to others, has shown itself in a great variety of local maladies, when the patients have been sufficiently possessed by the expectation of benefit and by faith in the efficacy of the means employed."

It must not be supposed that the mere faith, the mere expectation, or the mere imagination produces the curative effects. That which acts as the effective agent is the mind which believes, the mind which

expects, the mind which imagines. It is not the mental state itself which influences the organism, but the mind when it is in that particular state. We may sometimes speak and write as if we regarded the state itself as the potential agent. When we do so we must not be too literally understood. This word of caution is necessary, for some have laughed at the idea of health being influenced by the mere picturing faculty who would not hesitate to believe that the mind itself is a fountain from which streams of invigorating force may occasionally flow into various parts of the physical organism.

It would seem as if the mind's influence over the body increases in proportion as the former becomes excited. The higher the state of psychical excitability, the more complete is the subjection of the physical organism. Hence the body of the somnambule or of the mesmerised or hypnotised person is more open to the influences of suggestion than is that of a man in a normal state of health. In November 1840 an Italian physician named Prejalmini raised a blister on the healthy skin of a somnambulist by applying to it a piece of paper on which he had written a prescription for a blister. Similar results followed an experiment which was tried with a hypnotised subject by a M. Focachon, a chemist at Charmes. He applied some postage stamps to the left shoulder of the patient, keeping them in their place with some strips of diachylon and a compress, and at the same time suggested to the subject that he had applied a blister. Twenty hours after the epidermis was found still thickened.

For the same reason hysterical and hypochondriacal

patients are peculiarly open to the influences of suggestion. So are any whose minds have been unusually excited by religious or other stimuli. Under the influence of abnormal excitement weak persons have suddenly been endowed with wonderful strength. A cook, who was tottering under the infirmities of age, was aroused by a cry of "Fire!" Her box was on the floor of her room. All her property was in it. As soon as she had realised her extreme peril she seized this enormous box and ran downstairs with it; "as easily," says the narrator, "as she would have carried a dish of meat. When the fire had been extinguished she could not lift up the box a hair's breadth from the ground. So heavy was it that it required two men to carry it upstairs again. During the few moments of abnormal excitement, the cook's whole energy, under the influence of an intense emotion, had been concentrated upon a tremendous nervo-muscular effort.

Various sensations may be produced by suggestion. A suggestion of weight may give rise to a sensation of weight. Dr. Pearson had been accustomed to associate metallic lustre with high specific gravity. When a globule of potassium, produced by Sir Humphry Davy's battery, was set before him, its appearance suggested to him that it was a ponderous metal, and, as he poised it on his finger, he exclaimed, "Bless me, how heavy it is!" As a matter of fact, it was lighter than water. But the idea of great ponderosity had been suggested to him, and he experienced the corresponding sensation.

The varied experiments performed by Mr. Brand

with a view to the determination of the nature of hypnotism supply several illustrations of the production of sensations by ideas. A gentleman aged twenty-one was made to believe that he was under magnetic influence, and to expect the sensations which ordinarily characterised the so-called magnetic state. The result was that he experienced sensations of cold. His arms became rigid, and he had fits of involuntary laughter. A lady, to whom also nothing whatever was done, but who likewise believed herself to be mesmerised, experienced creeping, chilly sensations and muscular twitchings. One of the most remarkable instances of the production of sensations by suggested ideas is related by Professor Bennett in his work on *The Mesmeric Mania of 1851*. A butcher was brought into the shop of Mr. Macfarlane the druggist, from the market-place opposite, labouring under a terrible accident. The man, on trying to hook up a heavy piece of meat above his head, slipped, and the sharp hook penetrated his arm, so that he himself was suspended. On being examined he was pale, almost pulseless, and expressed himself as suffering acute agony. The arm could not be moved without causing excessive pain; and, in cutting off the sleeve, he frequently cried out; yet when the arm was exposed it was found to be quite uninjured, the hook having only traversed the sleeve of his coat.

The study of some of these and similar cases led Dr. Carpenter to say that "nothing is more fallacious than the evidence of the senses when the mind is previously 'possessed' by an idea of what the sense-impressions are to be."

Diseases have been cured through the influence of suggestions. During the siege of Breda the Prince of Orange heard that many of his soldiers were falling victims to scurvy. He sent word that he would at once provide specific remedies. He then supplied each physician with three small phials, containing a mixture of chamomile, wormwood, and camphor, and caused it to be publicly announced that the medicine was so extremely powerful that three or four drops of it could impart healing virtue to a gallon of liquor. The soldiers believed the announcement, and hastened to take the medicine. The further progress of the disease was checked, and many who had long been afflicted rapidly recovered.

By similar means warts have been charmed away. Francis Bacon had one from childhood which was thus dispersed. Dr. Tuke relates the case of a surgeon's daughter who had about a dozen warts on her hands. Her father had applied the usual remedies without success. One day a gentleman called, and in shaking hands made a remark about her warts. He inquired how many she had. She said she did not know, and he then asked her to count them, and solemnly taking out a piece of paper made a note of the number given. As he did this he said, "You will not be troubled with your warts after next Sunday." The event harmonised with his prediction.

A patient who had suffered for many hours with ulcerated teeth was told by a medical man to apply to them a silver dollar wrapped in silk. Believing it to be an infallible remedy she did so, and found relief. This happened on several occasions. One day, how-

ever, she was told that the effect was wholly mental, and at once the remedy ceased to benefit her.

By the same healing process which brought this patient relief when she had faith in the dollar's power, a great number of cures were effected, in the early part of this century, by Perkins' metallic tractors, and many other cures have since been effected by belts and bands, which have been only nominally magnetic. Two medical men, Dr. Haygarth, of Bath, and Mr. Richard Smith, of Bristol, carried on a series of careful investigations into the cures reported in connection with the use of the tractors, and satisfied themselves that real benefit had often been derived. But they also discovered that the same kind of benefit was obtainable from the similar manipulation of two pieces of wood painted to resemble the tractors, and that the essential condition of success was that the patient should possess faith.

Dr. Russell Reynolds has recorded a case which shows how motor and sensory disturbances may be first developed and then destroyed under the influence of ideas. He was called to visit a young woman whose father had met with reverses and been paralyzed through grief. She herself supported the household by giving lessons in various parts of the town. When fatigued by her long walks she sometimes thought that she too might become paralyzed, and that then their situation would become desperate. The idea haunted her. Under its influence her limbs grew weak, and she soon lost her ambulatory power. Dr. Russell visited her, prescribed purely mental treatment, and at length convinced her that she was able



to walk, when she at once resumed the practice. This young woman's experience confirms Bottey's teaching that, "in the case of some subjects who have never been hypnotised, paralysis may be produced by giving them the idea that they are going to be paralyzed."

The fact that suggestions of a certain kind give rise to bodily alterations of a perfectly healthful character has recently become so patent to thoughtful therapists that they have begun strongly to urge the fuller use of what is sometimes called the "moral system of treatment." Especially do they recommend its application to those cases which come into the class of suggested diseases. The writers of the work on *Animal Magnetism*, which forms part of the International Scientific Series, say:—

"When one of these victims to hypochondria, anæmic and emaciated, who are usually called *malades imaginaires*, has recourse to medicine, on the plea of suffering pain or some other subjective disturbance, he is usually told that it is of no importance, that he is rather fanciful, and should think less about his health, and some anodyne is carelessly prescribed. The patient, who is really suffering from the pain he has suggested to himself, feels convinced that his malady is not known, and that nothing can be done for him. The idea that his complaint is incurable becomes intense in proportion to his high opinion of the physician's skill, and thus the patient, who was suffering from the chronic affection suggested by his imagination, often goes away incurable.

"Those who undertake miraculous cures act very differently. They do not deny the existence of the

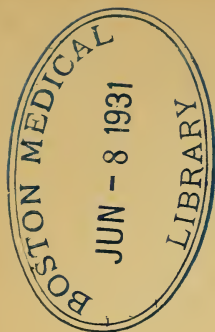
disease, but they assert that it may be cured by supernatural power. They act by means of suggestion, and by gradually inculcating the idea that the disease is curable, until the subject accepts it. The cure is sometimes effected by the suggestion, and when it is said to be by saving faith, the expression used is rigorously scientific. These miracles should no longer be denied, but we should understand their genesis and learn to imitate them.

“These are therefore no imaginary diseases, but there are diseases due to the imagination, and accompanied by real functional disturbances. Such disturbances may be developed under the influence of spontaneous, accidental, or deliberate suggestion, and *they may be cured under the influence of another suggestion of equal intensity working in an inverse direction.* The moral treatment ought not, therefore, to consist in denying the existence of the disease, but in asserting that it is susceptible of cure, that the cure has actually begun, and will soon be completed.”

“When a believer associates the Deity with his idea of cure, he is accustomed to expect it to be sudden and complete, as the result of definite religious manifestation: and this, in fact, often occurs. We had a well-known instance at the Salpêtrière, when a woman of the name of Etcheverry was, after her devotions in the month of May, suddenly cured of an hemiplegia and contraction, by which she had been affected for seven years. Only a slight weakness of the side remained, which disappeared in a few days, and which could be explained by the prolonged inaction of the muscles. This may be termed an experimental

miracle, since the physicians had prepared for it beforehand, having for a long time previously suggested to the subject that she would be cured when a certain religious ceremony took place; and it is a miracle which explains the numerous cures by the laying on of hands which are recorded in the Bible." (Binet and Féré.)

To the influence of suggestions must be attributed the consequences which, in the West Indies, formerly followed what was known as the Obeah practice,—consequences which were so terrible that the practice itself had to be repressed by legislative enactment. Where it was in vogue, negroes were often led to believe that what was known as Obeah, a kind of awful curse, had been put upon them by some aged person believed to possess the power, and under the influence of this idea many slowly pined away and died.



## CHAPTER VII.

### PHYSICAL INFLUENCE OF THE VOLITION AND THE EMOTIONS.

A RESOLUTE will may do much to prevent or to cure disease. Its beneficial operations may be both direct and indirect. It may exert an indirect influence for good, by keeping the attention fixed upon such ideas as are likely to produce healthy conditions, and by determinately turning it aside from those thoughts and feelings which are calculated to depress the vital functions. Some of the physical changes producible by expectant attention have already been referred to. By keeping the mind in an attitude of expectant attention the will may work wonders for a patient.

In may also operate more directly upon the organism. Various sensations may be produced by volition. The great actor Talma, by the power of his will, could banish his audience from his view and see in their place a company of skeletons. Goëthe could create ocular spectra at will. The voluntary muscles have sometimes been so completely influenced by the will that it has even been possible to simulate an attack of epilepsy. Even the involuntary muscles and organic functions are said, in a few exceptional cases, to have been directly controlled by the will. A Fellow of the

Royal Society performed a successful experiment upon himself, in Dr. Tuke's presence, in confirmation of his statement that he could, by voluntary effort, increase the frequency of his pulse from ten to twenty beats a minute. Several persons are reported to have possessed the power of enlarging or contracting the pupils of their eyes. A young lady of my acquaintance can produce tears at will. But it is chiefly through its authority over other mental forces and its ability to direct them into particular channels that the will can act as a curative agent.

The emotions, acting in all probability from the medulla oblongata, possess very varied and very great power over the physical state. As faith may act as a healing influence, so also may feeling. A patient's emotion may cure or kill him.

Mental feelings or emotions possess the power of repressing bodily feelings or sensations. Ecstatic devotees have been insensible to cold or wounds. The excitement of a long and sanguinary battle has so blunted the sensations of hunger and fatigue that it might be said of the soldiers "the certainty of victory chloroformed their pain." On the other hand, such emotions as fear have generated various physical sensations. During the Parliamentary struggle with the Sovereign, in the reign of Charles I., a report was one day brought into the House of Commons to the effect that a plot to blow up the House was on foot. While the report was being read a number of the members stood up alarmed. In standing up, two very corpulent gentlemen broke a board in the gallery, which gave so great a crack that some thought the

plot had already proved successful, and one member cried out that he smelt gunpowder.

In summarising the principles which lie at the foundation of the influence of the emotions upon sensation Dr. Tuke says: "There is no sensation, whether general or special, excited by agents acting upon the body from without, which cannot be excited also from within by emotional states affecting the sensory ganglia; such sensation being referred by the mind to the point at which the nerve terminates in the body."

By acting upon the nervo-muscular system emotions may give rise to spasmodic and other movements, to convulsions and to paralysis. Joy braces up and excites the system; grief relaxes and depresses it. Anger impels the body forward. Fear forces it backward. Intense sorrow or sudden fright may bring on epileptic fits, which are renewed when the circumstance which gave rise to the original fit recurs to the mind. St. Vitus' dance also may be produced by deep emotion. Terror may strike men dumb for a time.

So remarkably is the heart affected by the emotions that it has often been regarded as their seat. And much of our popular language has been coloured by our sense of the influence of the feelings upon this organ. We speak of a cordial welcome (from the Latin *cor*, the heart), of heart-rending accounts, of hearty sympathy, of kind-hearted people, and of those whose hearts are hard. Terror and joy alike cause palpitation. In these cases, however, the character of the acceleration is not the same. Joy, unless it be too sudden, quickens vital action. Terror produces an irritative frequency. The ever-increasing hurry and

worry of the age has for its natural result a steady growth in the number of victims of cardiac disease. The phenomenon of blushing, under the influence of shame, shows how an emotion may produce congestion of the vessels of the face. And there is much evidence that similar effects are produced, by the same causes, upon other blood-vessels, including those of the brain. Inflammation may be caused in this way. Lauzanus has recorded the case of a young woman who witnessed the lancing of an abscess in the axilla. She at once experienced pain in that region, and this was followed by inflammation and a decided swelling. The effect of emotions may sometimes be seen in the sparkle of the fierce warrior's eye, the dilation of the pupils of him who has been terror-struck, the standing on end of a frightened person's hair, nervous cough, etc.

The organic or vegetative functions, also, are deeply influenced by the emotions. These directly affect the blood itself, changing both its quantity and its quality. A short season of extreme trouble may make persons look many years older than they did before it commenced. Their eyes will lose their brightness, their face will become withered, their brow wrinkled, and their hair blanched. Fear may check perspiration and produce skin diseases. The flow of gastric juice is increased by pleasurable emotions and diminished by distressing feelings. The functions and even the structure of the liver may be disordered and disorganised by long-continued grief, or by a sudden shock. Mr. Bernard has shown that we may produce all the disorders of the organic functions which mark the course of fever by acting upon the nervous system

alone. Whilst Nebelius was lecturing upon ague, one of his students grew pale, and exhibited all the symptoms of intermittent fever. Fright has been known to produce rheumatic affections. Gout has been induced by melancholy.

The fact that we pay more attention to our sorrows than to our joys, to our moments of pain than to our hours of unwonted healthfulness, may account for our not noticing the beneficial effects of one kind of emotions as carefully as we notice the hurtful influences of their opposites. But if we kept our eyes as frequently turned towards the good as we do towards the evil, there can be no doubt that we should discover many proofs of the healthfulness of one class of emotions. There is abundant evidence visible, to all who will take the trouble to look for it, that the pleasurable emotions quicken the inspiration and the pulse, give tone to the nerves, and stimulate healthful secretion by increasing the flow of blood to the glands. There is also reason to believe that they act directly through the nerves on the organic elements of which particular parts of the body are composed. So close is the evident relation between mind and body that, as he views it, Dr. Maudesley says, "To me it is not unreasonable to suppose that the mind may stamp its tone, if not its very features, on the individual elements of the body, inspiring them with hope and energy, or infecting them with despair and feebleness."

Two or three illustrations of the way in which a high emotional excitement may be helpful in bringing about a cure of disease may fitly close this chapter.

A physician (Dr. Moxon) writes :—"A few years



ago I took into Philip Ward a little boy who for five years had kept his bed, having fallen from a hayloft and hurt his spine. He was sent by a clergyman of the Midland counties who had watched over him ever since the accident. The poor boy had all this while been totally paralyzed in the legs, and when he came to the hospital he could not feel when his legs were touched or pinched, nor could he move them in the least degree. After carefully examining him, I went to him alone and enlarged to him upon the truly awful powers of our electrical machinery, telling him to prepare for its full application on the following day. On the other hand I showed him a silver sixpence, and, sympathising much with the difficulties of the effort, told him the sixpence should be his if, by the next afternoon, he had improved enough to walk leaning upon and pushing before him a chair. In two weeks the little boy was able to run races in the hospital park. In fact, he was the nimblest boy in the hospital, and his cure was reported in the *Lancet* of the time. The little boy was years behind the truth, and needed rousing with fear and hope to bring him up to it."

Another case is recorded by Dr. Buckley, in the words of a physician by whom it was reported to him :—"I was once called to see a lady, not a regular patient of mine, who had suffered for months with rheumatism. Her situation was desperate, and everything had been done that I could think of, except to give her a vapour bath. There was no suitable appliance, and I was obliged to extemporise it. Finding some old tin pipe, I attached it to the spout of the tea-kettle, and then

put the other end of the pipe under the bed-clothes, and directed the servant to half fill the kettle, so as to leave room for the vapour to generate and pass through the pipe into the bed. I then sat down to read, and waited for the result. The servant girl, however, desiring to do all she could for her mistress, had filled the kettle to the very lid. Of course there was no room for steam to form, and the boiling water ran through the pipe and reached the body of the patient. The instant it struck her she gave a shriek and said, 'Doctor, you have scalded me!' and leaped out of bed. But now came the wonder. The rheumatism was all gone in that instant, nor did she have any return of it to my knowledge."

An ancient story has come down to our days which further illustrates the healing effect which high emotional excitement may possess. The son of Darius had been dumb from childhood. One day he saw a soldier about to slay his father. In the excitement which his filial affection awakened he lost his dumbness, and cried out, "Know you not that he is the king?"

But perhaps the most interesting story which may be quoted in illustration of the matter now before us is one told by Dr. Clifford. "A lady had been ill for three years, and kept her bed for that time unable to move. She was visited by a young pastor. Her qualities of mind were of a high order, and her character was most attractive. He was in love. Scarcely had he made her aware of the state of his heart than new life flowed along the long-inactive limb. She rose, and within a few months became his bride, and is now a pastor's faithful wife."

## CHAPTER VIII.

### CURES IN CHRISTIAN COMMUNITIES.

THE preceding chapters have shown that the mind operates very powerfully upon the body ; that it is capable of inducing changes in the secretions, circulation, nervous system, and tissues ; that its healing power increases in proportion as the attention is concentrated upon the part in which a cure is desired. It will readily be granted that various physical means, such as passes, massage, anointing, etc., will assist in promoting the cure by helping to keep the attention fixed, or by altering the direction of the currents of nerve force ; and that the intenser the excitement to which the patient is subjected the greater the chance of his obtaining benefit. It was because of these things that the ancient therapeutists succeeded so well and so often in curing disease.

Christians of all classes are quite ready to accept this explanation of the healing marvels which have been wrought in connection with heathen rites. Protestants of all classes are equally willing to accept the explanation of the cures which have taken place at the tombs of Romish saints, which are furnished by able physiologists. But the members of the non-Catholic Church of Rome and many Protestants are

quite indisposed to accept scientific explanations of the phenomena of healing which have been exhibited in connection with their own religious rites. In spite of this, I venture to inquire whether modern research into the relations between mind and body throws any light upon these cases of cure. Were not all the well-authenticated cases of healing, which have been regarded as miracles, after all the natural result of the operation of some of the higher laws of nature? Or are there two classes of wonderful cures, the one including many which have been effected through certain mental states produced by various means, both in the subjects of the cure and in persons by whom, at the time of their healing, they were strongly influenced; and the other including some which have been produced by the direct forthputting of Divine power, working, even in this case, through the medium of the restorative functions with which the body is endowed? A glance at the history of Christian cures will help us to answer these questions.

In Justin Martyr's *Second Apology*, written about the year 150, we read:—"Numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, Who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devil out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs."

In Tatian's address to the Greeks, written soon afterwards, we meet with language not unlike that quoted from Major Pearson in a subsequent chapter: "If any

one is healed by matter," he says, "through trusting in it, much more will he be healed by having recourse to the power of God. . . . Why is he who trusts in the system of matter not willing to trust in God? For what reason do you not approach the more powerful Lord, but rather seek to cure yourself, like the dog with grass, or the stag with a viper, or the hog with river-crabs, or the lion with apes? Why do you deify the objects of nature? And why, when you cure your neighbour, are you called a benefactor? Yield to the power of the Logos!" (Chap. xviii., Clark's Edition.)

In the *Recognitions* of Clement, a kind of philosophical and theological romance, of doubtful date, but which was written at some time between the middle of the second and the end of the third century, is to be found the following exhortation, ascribed to Peter, which reflects the belief of the age: "Give thanks to the bountiful Father of all, by Him Whom He has constituted King of Peace and the treasury of unspeakable honours, that even at the present time your sins may be washed away with the water of the fountain, or river, or sea; the threefold name of blessedness being called over you; that, by it, not only evil spirits may be driven out, if any dwell in you, but also that when you have forsaken your sins, and have, with entire faith and entire purity of mind, believed in God, you may drive out wicked spirits and demons from others also, and may be able to set others free from suffering and sickness." (Chap. xxxi. *ibid.*)

Tertullian, writing in the first half of the third century, not only speaks of the possession of the gifts

of healing and prophecy, but refers to particular cases of cure: "The clerk of one . . . who was liable to be thrown upon the ground by an evil spirit was set free from his affliction, as also was the relative of another, and the little boy of a third. And how many men of rank, to say nothing of the common people, have been delivered from demons and healed of disease." (Adv. Scrip. iv. 4.)

Origen, writing at about the same time, says, "Not a few cures are wrought in the name of Jesus." (Adv. Celsus xxviii.) "For ourselves, so far are we from wishing to serve demons that, by the use of prayer, and other means which we learn from Scripture, we drive them out of the souls of men, out of places where they have established themselves, and even, sometimes, from the bodies of animals." (*Ibid.* lxvii.) "In seeking recovery from disease a man must either follow the more ordinary and simple method, and have recourse to medical art; or, if he would go beyond the common methods adopted by men, he must rise to the higher and better way of seeking the blessing of Him Who is God over all through piety and prayers." (*Ibid.* lx.) In another passage, after referring to Æsculapius, the Greek god of health, Origen speaks of barbarians who have acknowledged the existence of Jesus, and who "give evidence of their having received, through this faith, a marvellous power, by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means," he says, "we too have seen many persons freed from

grievous calamities, and from distractions of mind, and madness, and countless other ills which could be cured neither by men nor devils."

Eusebius, in the first half of the fourth century, said that in his own days, "they which are His true disciples, receiving grace from Him, do, in His name, perform all things for the benefit of the rest of mankind, according as everyone of them hath received the gift from Him. For some of them do certainly and truly cast out demons; insomuch that those very persons who were cleansed from evil spirits frequently become believers and continue in the Church. . . . Others by the imposition of their hands heal the sick, and restore them to their former soundness; and, moreover, as is said, the dead also have been raised, who continued with us many years after." (Euseb. H. E.)

According to the testimony of Athanasius, Anthony sent a leper to Egypt, just as Elisha sent Naaman to Jordan, promising him restoration on condition of his completing the appointed task. He went believing, and "as soon as he came in sight of Egypt he was made whole."

As time advanced, the faith cures became associated with relics of saints or holy places. Writing in the early part of the fifth century, Augustine stated, with reference to a certain relic, believed by him to have belonged to the proto-martyr Stephen, which had been brought into his own diocese: "It is not two years since this relic has been at Hippo Regius, and accounts of many of the miracles performed by it have not been written, as is most certainly known to us, yet the number of

those which have been given, up to the time this is given, amounts to seventy. At Calama, however, where these relics have been longer, and more of the miracles have been recorded, they amount to an incomparable multitude." Among the other cases of healing to which Augustine refers is that of a Carthaginian noble, named Innocentius. He had been suffering from a painful malady, and had already undergone several operations. It became necessary for him to subject himself to another operation which, the surgeon feared, might prove fatal. A number of his fellow-Christians assembled to pray with and for him. Augustine says: "As on other occasions, he also prostrated himself, as if someone had forcibly thrust him down, and began to pray; in what manner, with what earnestness, with what emotion, with what a flood of tears, with what agitation of his whole body—I might also say, with what suspension of his respiration—by his groans and sobs, who shall attempt to describe? . . . Nothing seemed more possible than that he should die praying. We arose, and after the Benediction had been pronounced by the Bishop, left him, but not till he had besought them (the fellow-Christians) to be with him and exhorted him to calmness.

"The dreaded day arrived, and the servants of God attended as they had promised. The medical men made their appearance; all things required for such an occasion are got ready, and, amidst the terror and suspense of all present, the dreadful instruments are brought out. In the meantime, while those of the bystanders whose authority is the greatest endeavour to support the courage of the patient by words of



comfort, he is placed in a convenient position for the operation, the dressings are opened, the seat of the disease is exposed, the surgeon inspects it, and tries hard to find the part to be operated upon with the instruments in his hand. He first looks at it, then examines it by the touch ; in a word, he makes every possible trial, and finds the place perfectly healed. The gladness, the praise, the thanksgiving to a compassionate and all-powerful God, which, with mingled joy and tears, now burst from the lips of all present, cannot be told by me. The scene may more easily be imagined than described."

A few years afterwards (429) Theodore of Mopsuete wrote : "Many heathens amongst us are being healed by Christians from whatever sickness they may have, so abundant are miracles in our midst."

It has been held by some that cases of cure, such as I have referred to, ceased at the time of Constantine. But this is an undoubted error. A great many persons have been canonised by the Church of Rome. No one is canonised except the working of some miracle is associated with his words, his prayers, or his relics. And yet the number of canonised saints is so large that the calendar in which their names are arranged, according to their festival days, contains, up to October 24th, no less than 25,000 names. Now, however grossly the admirers of these saints may have exaggerated their good deeds, I cannot but believe that, in a large number of instances, remarkable cures were actually effected in those for whom they had prayed, or whom they had anointed with the holy oil.

In the fifth century Innocent said : "The diseased faithful, to whom James refers, may be anointed with the consecrated oil."

In the sixth and seventh centuries believers were cautioned against resorting to the use of amulets and incantations in times of sickness. "How much better," said one of the preachers of that time, "that a mother should hasten to the church . . . and, anointing herself and hers in faith with the consecrated oil, obtain, according to the words of the Apostle James, not merely health of body, but also the forgiveness of sins." (Neander vi., 237.) At that time the unction was regarded as a cure for sickness which the people themselves might apply. The Venerable Bede, in the eighth century, said : "The sick is, according to ecclesiastical usage, to be anointed with consecrated oil and healed. This is lawful, not only for the pastors, but also, as Innocent hath declared, for all Christians both for themselves and their friends."

In the ninth century a provincial council met at Chalons. In the 48th Canon it is said, with reference to oil blessed by the Bishop, "This kind of medicine is not to be despised, which heals the infirmity of soul and body."

In the ordinances of Pope Boniface it was enjoined that it should be administered only by the clergy. At the Synod of Pavia (A.D. 850) the rite of anointing the sick with oil was raised to the rank of a Sacrament. And, soon afterwards, Peter Damiani referred to it, in one of his sermons, as a Sacrament which was a means of bodily and spiritual healing.

In the twelfth century some very remarkable cures are said to have been performed, in connection with the ministry of the famous Bernard. Concerning these Neander says:—"Whether it was that the confident faith, excited by the strong impression which this extraordinary man everywhere made, produced so great effects, and the religious susceptibility of the times, in which the element of a critical understanding was so repressed by religious feeling, came to his assistance ; or whether he possessed some natural magnetic power of healing (a supposition which I see no reason for adopting), the fact was that Bernard himself avowed the conviction that God did perform miracles by him." This he did both in a letter to Pope Eugène II. and in a letter to the citizens of Toulouse. The monk Gottfried of Clairvaux gives an account of some of the cures which Bernard is said to have wrought. One of these is of special interest, inasmuch as Gottfried declares that he himself was an eye-witness of it. In a country town named Charlerie, not far from Provins, dwelt a little boy, ten years of age, who, for twelve months, had entirely lost the use of his limbs. As Bernard was passing through the street, the boy was brought to him by his parents. He touched him, made the sign of the cross upon him, and then told him to get up and walk. He did so. Four years afterwards, when he was once more visiting the town, the mother of the boy brought him to Bernard and told him to kiss his feet, saying : " This is the man who restored life to you and you to me."

I might fill up many pages with narratives of

cures associated, by biographers and ecclesiastical historians, with the names of Popes John and Agapetus, St. Austin—the monk who is said by Bede to have restored sight to the blind—Saints Cuthbert, Tharasius, Sebastian, Rombold, Edward, Anselm, Gregory VII. (Hildebrand), Malachy, Francis, Bonaventure, Dominic, Bernardinus, Catharine of Sienna, Vincentius, and Antonine. But I must content myself with simply mentioning these names, and suggesting that any of my readers who are particularly interested in the subject should search out some of these narratives for themselves. There are other cases which I more deeply regret having to pass by. Among these are the healing of plague-stricken persons at Neocæsarea by Bishop Gregory; the restoration of the sight of a woman, who had been blind for ten years, by Hilarion; the cure of paralysis by Ambrose; the healing, by Germanus of Auxerre, at Arles, of the wife of a prefect who had suffered from quartan ague; at Alesia of a girl who had been dumb for twenty years; at Autun of another girl who had a withered hand; and, in England, of a boy whose limbs were shrunken; the cures, by Martin of Tours, of a paralyzed girl and of a leper, at the gates of Paris, the latter by a kiss from his lips; and the singular restoration to health which is said to have followed the laying of a letter, written by St. Martin, upon the chest of a girl who was suffering from fever. One strange story must be related. It is said that Macrina, the sister of Basil of Cæsarea and Gregory of Nyssa, had for years suffered from tumour of the breast. Such was her extreme modesty that she

refused to have recourse to medical aid. One evening she betook herself to prayer for healing. She spent the whole night in earnest supplication. In the morning she gathered up from the floor a little dust which had been moistened by her falling tears. She then applied it to the diseased part, and begged her mother to make the sign of the cross upon it. The result was that she was entirely, and immediately, healed.

There are other ancient tales which are equally strange and equally interesting. Such are the narratives of the cure of Terebo's long-standing paralysis by the monk Euthymius, in the fifth century, which is said to have led to the conversion to Christianity both of the heathen patient and of his father and attendants; the cure of a paralysed actor, belonging to Curulis, in the act of baptism; and of a paralysed youth by means of earth brought from Palestine, both reported by Augustine; the cure of a well-known blind man at Milan, by the relics of St. Gervasius and St. Protasius, which was attested by Ambrose, Augustine, and Paulinus,—two of whom were present when the cure was effected;—and the cures recorded in special diaries kept by Herman, Bishop of Constance, and nine other persons, which were associated with the labours and prayers of Bernard, and which were experienced by eleven blind persons and eighteen cripples at Constance, and by three dumb persons, ten who were deaf, and twelve lame citizens at Cologne. Some of the stories give minute details. The following may serve as a specimen:—One of the canons of the Church of St. Saturninus, at Toulouse, had kept

his bed for seven months, and was expected to die. His legs were shrunk to the size of a child's arms. Tidings came to him that St. Bernard was in the neighbourhood. At once he earnestly begged that he might be taken to him. Six men took up his couch, and bore it to a room next to that in which Bernard and his companions were lodging. As soon as the holy man had come in to see him he mentally prayed to God, and, having blessed him, went out of the chamber. Scarcely had he left, when the invalid got up, ran after Bernard, and kissed his feet with affectionate devotion, rejoicing in the assurance that the blessing of healing had been brought to him.

Another story comes from the same source. When Bernard was visiting the Church of St. John, at Cambray, a boy, who had from his birth been deaf and dumb, received his hearing and spoke. The joyful excitement was scarcely over when an aged cripple began to walk. "But now," say the chroniclers, "a miracle occurred which, beyond all others, filled us with astonishment. A boy, blind from his birth, whose eyes were covered with a white substance—if, indeed, those could be called eyes in which there was neither colour nor use, nor even so much as the usual cavity of an eye—this boy received his sight from the imposition of Bernard's hand. We ascertained this fact by numerous proofs, hardly believing our senses that in such eyes as his any sight could reside. In the same place a woman with a withered hand was healed."

There can be no doubt that the craving for miracles which manifested itself so strongly in the Middle Ages led to a great deal of trickery. Unscrupulous priests

preyed on the people's credulity, and made money by their ignorance. When the clergy tried, by appealing to miracles, to convince the Catharists that the Orthodox Church alone was favoured by God, these replied that they themselves performed a miracle when they converted a man to God, for they drove out the evil spirits, that is to say his sins, and that ecclesiastical miracles were all a trick. But even in the days of the grossest deceit there can be little doubt that some genuine cures were effected. Some of the opponents of the clergy said that these were performed by evil spirits. The Reformer Matthias of Janon, who died in 1394, said: "For these many years genuine miracles have ceased to be wrought by the faithful; and especially now in the time of Antichrist, for the trial of their faith. . . . But Satan and his instruments are allowed to perform miracles, by demoniacal agencies, on account of them that perish because they will not receive the love of the truth."

Few seem to have lost faith in the possibility of miracles of healing. John Huss, writing in the fifteenth century, said: "In the last times miracles are to be retrenched from the Church. . . . The lying wonders of the servants of Antichrist are to serve for the trial of faith. . . . Prophecy is wrapt in obscurity . . . the gift of healing removed . . . miracles are withheld. *Not that Divine Providence utterly suspended these things; but they are not to be seen openly, and in great variety, as in earlier times.*"

In the same century a confession of faith was published by the Waldensian Reformers, in which they expressed their hearty conviction that "sick persons

when they ask it, may lawfully be anointed with the anointing oil by one who joins with them in praying that it may be efficacious to the healing of the body . . . and . . . that such an anointing will be healing and profitable.”

Later still, the German Protestant Reformers attributed great efficacy to prayer for healing. Luther said: “How often has it happened, and still does, that devils have been driven out in the name of Christ, also by calling on His name and prayer that the sick have been healed.” On one occasion he found his friend Melanchthon lying dangerously ill at Weimar. Death seemed near. When Luther had looked upon the form which had been deprived of sight, of hearing, and of consciousness, he exclaimed, “God forbid! how has the devil disfigured this instrument.” After praying with sublime audacity and simple trust, he seized Melanchthon by the hand and exclaimed, “Be of good cheer, Philip, thou wilt not die. . . . Give not place to the spirit of grief, nor become the slayer of thyself, but trust in the Lord, Who is able to kill and make alive.” Melanchthon begged that he might be allowed to die. “By no means,” said Luther; “thou must serve our Lord still longer.” The patient began to revive, and afterwards declared that he “would have been a dead man if he had not been recalled from death itself by the coming of Luther.” The latter subsequently testified, “I found him dead, but by an evident miracle of God he lives.”

Mention must also be made of another case of restoration to health which is associated with Luther’s



name. His friend Myconius, the revered superintendent of Gotha, was in the last stage of consumption and already speechless. Luther sent him a letter which contained the following startling words: "May God not let me hear so long as I live that you are dead, but cause you to survive me. I pray this earnestly, *and will have it granted, and my will shall be done* herein.—Amen." When Myconius read the letter he was horrified. It seemed to him as if he had heard Christ say, "Lazarus, come forth." And he forthwith began to regain strength.

Henry Bullinger, the Swiss Reformer, testified to the occurrence of similar cases of healing in his own days. "Through confidence in the name of Christ," he wrote, "numbers greatly afflicted and shattered with disease are restored afresh to health."

In the seventeenth century Richard Baxter declared that many times he had "known the prayer of faith to save the sick, when all physicians had given them up as dead." On one occasion he had a tumour on one of his tonsils. For three months it was as hard as a bone. He used various applications, but in vain. At length, one day, he thought that he had neglected to bear public testimony to former deliverances which he had experienced. In the course of that morning's sermon he determined to declare what God had done for him, and as he did so the tumour was entirely dispersed.

In the same century George Fox, the founder of the Society of Friends, recorded in his journals a number of cures of which he himself had been an eye-witness. At Mansfield Woodhouse an insane woman

was restored. And he says : "The Lord made bare His omnipotent arm, and manifested His power to the astonishment of many, by the healing virtue, whereof many have been delivered from great infirmities, and the devils were made subject through His name ; of which particular instances might be given, beyond what this unbelieving age is able to receive or bear." At Baldock, in Hertfordshire, he visited a sick woman. He was "moved of the Lord to speak to her ; and the Lord raised her up again, to the astonishment of town and country." At Cossel a woman came to him to show him her daughter, and to remind him that when he was there before she had brought her to him, as she was much troubled with the disease called the king's evil, and had then desired him to pray for her, and that he had done this. The result was that the girl had been healed. While he was at Worminghurst, in Sussex, James Claypole, of London, was "suddenly taken ill with so violent a fit that he could neither stand nor lie ; but, through the extremity of pain, cried out. 'When I heard it,' writes Fox, "I was much exercised in spirit, and went to him. After I had spoken a few words to him, to turn his mind inward, I was moved to lay my hand upon him, and prayed the Lord to rebuke his infirmity. As I laid my hand upon him the Lord's power went through him ; and through faith in that power he had speedy ease, so that he quickly fell into a sleep. When he awoke he was so well that next day he rode with me five-and-twenty miles in a coach ; though he used formerly (as he said) to lie sometimes two weeks, sometimes a month, in one of those fits."

Another of the early "Friends," named Sarah Collier, is said to have been the means of effecting a sudden cure during a visit to the town of Dokum, in Friesland. She applied for the use of the Menist meeting-house. This was refused her. But Talken Corsten, one of the members of that denomination, offered her the use of his own house for a meeting. She accepted the offer and held a successful gathering. When the meeting was over, Sarah Collier expressed a wish to see Mr. Corsten's wife, who had been ill for twelve or thirteen years. She was accordingly led into the room where she lay. After a time she was moved to offer prayer for her restoration. The reporter tells us quaintly that "to his great admiration, and also his wife's, and that of all who had opportunity to observe it, his wife recovered presently upon it," and up to the date of writing had continued well.

In those accounts of the Scottish Covenanters which are contained in Howie's "Scots Worthies," there are several instances of cures associated with the offering up of the prayer of faith. It is said of Robert Bruce that "persons distracted, and those that were past recovery with falling sickness, were brought him, and were, after prayer by him on their behalf, fully restored from their malady." And it is further recorded, that when John Scrimgeour's only daughter was "seized with the King's Evil, and reduced to the point of death," having gone out into the fields, and in great agony offered prayers for her restoration, he returned home and found her recovered.

Some of the early Baptists practised anointing for healing. Among these was William Baron, pastor of

the church at Norwich, concerning whom Dr. Grantham Killingworth, in a letter to Whiston, the translator of Josephus, bore witness that by his ministry, "through faith in God, with fasting, and prayer, and anointing with oil in the name of the Lord, many were healed of their diseases." Dr. Killingworth said of the anointing: "I myself have known several persons to whom it has been administered with the most surprising success; yea, with instantaneous cure." Mr. Whiston himself, in his "Friendly Address to the Baptists," refers to the observance of the ordinance of anointing and prayer among the Baptists, and speaks of "the great success of their prayers, and this unction of the sick, which," he says, "I am satisfied has done great cures, when all other means have failed." Another of the early Baptists—Vavasor Powell—expressed his belief that the visitation and anointing of the sick by the elders "is a Gospel ordinance and not repealed."

The first Protestant who distinguished himself as a New Testament critic and exegete was J. A. Bengel. He was described by John Wesley as "that great light of the Christian world." In his *Gnomon of the New Testament* he expressed his belief in the possibility of possessing the gift of healing in modern times. "It seems to me," he said, "to have been given by God that it might always remain in the Church as a specimen of the other gifts, just as the portion of manna betokened the ancient miracles." And, in confirmation of this opinion, he related a story of the healing of a crippled girl in the town of Würtemberg in 1644, which took place whilst Dean Raumier was

preaching about the miraculous power of the name of Jesus.

The founder of Methodism, in his *Notes on the New Testament*, referred to this story (see on Mark xvi.), and adopted the same view. In his comment on James v. 14, 15, he said : "This single conspicuous gift which Christ committed to His Apostles remained in the Church long after the other miraculous gifts were withdrawn. Indeed, it seems to have been designed to remain always ; and St. James directs the elders, who were the most, if not the only, gifted men, to administer it. This was *the whole process of physic in the Christian Church till it was lost through unbelief*. That novel invention among the Romanists, Extreme Unction, practised not for cure, but when life is despaired of, bears no manner of resemblance to this."

It is well known that Mr. Wesley's views were deeply influenced by Count Zinzendorf, the founder of the sect of Herrnhutters, the modern Moravians or United Brethren. The latter said that he had undeniable proofs of the manifestation of apostolic powers in his beloved Church "in the healing of maladies in themselves incurable, such as cancers, consumptions, when the patient was in the agonies of death, etc., all by means of prayer or of a single word."

It is, therefore, not surprising to find that, a few years after these cures are said to have taken place in the Moravian community, Mr. Wesley wrote in his journal, with reference to an illness of which he had spoken : "At our love-feast, besides the pain in my back and head, and the fever which still continued upon me just

as I began to pray, I was seized with such a cough that I could hardly speak. At the same time came strongly into my mind, 'These signs shall follow them that believe' (Mark. xvi. 17). I called on Jesus aloud to increase my faith and to confirm the Word of His grace. While I was speaking my pain vanished away, the fever left me, bodily strength returned, and for many weeks I felt neither weakness nor pain."

On subsequent occasions he experienced similar relief whilst exercising faith. "My old disorder," he once wrote, "returned as violent as ever. A thought came into my mind, 'Why do I not apply to God in the beginning rather than in the end of my illness?' I did so, and found immediate relief, so that I needed no further medicine." But perhaps the following is the most remarkable record. "My horse was exceedingly lame, and my head ached more than it had done for some months. (What I here aver is the naked fact, and let every man account for it as he sees good.) I then thought, 'Cannot God heal either man or beast, by any means or without any?' Immediately my weariness and headache ceased, and my horse's lameness in the same instant, nor did he halt any more either that day or the next."

His journals contain accounts of the cure of other persons. Writing on May 2nd, 1757, he says:—"Thomas B——, about three miles from Tyrrel's Pass, was at the point of death from a violent *rupture*. While they were praying for him in the societies he was at once restored to perfect health." On December 27th, 1761, he chronicles the instantaneous cure of Mary Speciah, who had suffered from several *tumours*

in the breast, and adds : “ Here are plain facts : she was ill—she is well—she became so in a moment ; which of these can with modesty be denied ? ” And on October 7th, 1790, he records the case of Mrs. Jones, who had suffered for two months from *prolapsus uteri*, and who “ was immediately cured upon commending her case to the Lord.” With regard to this he says : “ I think our Lord never wrought a plainer miracle, even in the days of His flesh.”

Other Methodists have related similar incidents which have come under their own notice. The Rev. Joseph Benson, the well-known Wesleyan commentator, wrote a detailed account of the instantaneous cure of his daughter—Mrs. Mather—who for upwards of twelve months had lost the use of her limbs. Only a year or two ago, in the course of an address to a “ Holiness Convention ” at Southport, the Rev. Charles Garrett said that for long months he had been unable to sleep, and had vainly tried the remedies prescribed by skilful physicians. “ At the end of those long months,” he continued, “ some of God’s people met to pray about it. They knew I must soon go mad if sleep did not come. Every night when I would have gone to sleep it was as though a huge fire came in front of me and drew nearer and nearer, till it passed through my eyes on to my brain. But that night they prayed, and I went to sleep and slept for some hours, and when I awoke I heard a voice sweetly saying, ‘ So He giveth His beloved sleep.’ ”

## CHAPTER IX.

### MODERN ROMISH MIRACLES.

THE story of modern Romish miracles reads almost like a fairy-tale. So full of interest is it that one is tempted to devote several chapters to it. But the temptation must be resisted. A detailed narrative would too greatly swell out this branch of our subject. A brief epitome must suffice.

On March 24th, 1656, the nuns belonging to the Port Royal Convent were in a state of great excitement. A collector of relics, named M. de la Potterie, who had announced that he had become the possessor of one of the thorns from the crown of the Christ, had just arrived with the sacred object. This was borne into the chapel and reverently placed upon an altar. The inmates of the convent were then marched in solemn procession towards it, and, approaching the altar in single file, each, in turn, kissed the holy thorn. One of the younger pupils belonging to the convent school, was a niece of the famous Pascal. For seven years she had suffered from *fistula lachrymalis*, which had affected the bones of her nose and palate, and completely ulcerated one side of her face. Arrangements had been made for her to be cauterised. As this child approached the altar one of the in-



structors said to her, "Recommend yourself to God, my child, and touch your diseased eye with the holy thorn." The child trustfully obeyed, and heartily believed that her prayer for healing was heard. That night she told one of her companions that God had cured her. The next day she informed the nuns. They examined her, and could find no tumour, no exudation of matter, not even a scar. Three or four days after, one of the surgeons who had been engaged to apply the hot iron to her came and asked to see her. When she came he said that this was not the girl he wanted, he wished to see the one whose eye and cheek were ulcerated. On being assured that this was the same he expressed his amazement, and sent for the two medical men who were to have joined him in the operation. A report was drawn up. The Queen-mother heard of it, and deputed M. Félix, first surgeon to the King, to examine the case. He pronounced it genuine. An annual mass was instituted by the parents of Mdlle. Périer in the Cathedral of Clermont, in memory of her marvellous cure, and a picture of the event was painted for the Port Royal Chapel. As the healing took place just at the time when the hostility between the Jansenists and Jesuits was at its height, and the girl was a niece of Pascal, the Jansenist, the Jesuits did their utmost to prove that it was a delusion. The Archbishop of Paris and the doctors of the Sorbonne investigated, with the severest scrutiny of malice, the whole of the circumstances, and were forced, in their sentence of October 22nd, 1656, to admit that "this cure was supernatural and a miracle of the omnipotence of God." Racine

drew up a narrative of the case, which was attested by Pascal, Arnauld, and Félix; and Pope Benedict XIII. quoted it in one of his printed homilies. Mdlle. Périer lived for twenty-five years after the cure, and was never again troubled with the malady.

About a hundred years after this event the Jesuits were subjected to still greater annoyance by the numerous cures which took place at the tomb of a zealous Jansenist—the Abbé Paris. This good man died in 1725, and was buried in the churchyard of St. Médard, Paris. The great reputation for sanctity which he had gained induced many to visit his tomb for prayer. Within a few years it was announced that invalids who had gone there to pray had been suddenly healed. Crowds now thronged to the sacred spot. Many other afflicted ones were cured. The Jesuits were enraged. After vainly striving to throw discredit upon the miracles, they sought the help of the Government, and succeeded in getting the grave walled in. This led a wit to write the following couplet in the churchyard :—

“ De par le Roi—défense à Dieu  
De faire miracles en ce lieu.”

The reality of many of the cures was attested by some of the leading French physicians and surgeons, several of whom were eye-witnesses. Many persons were converted, through their influence, from infidelity and deism to Christianity, and a number of debauchees were reclaimed. Among the converts from deism was a counsellor of the Parliament of Paris, who collected elaborate proofs of a hundred cases, and selected nine from these well-authenticated cures “in which the

injuries or diseases had been of so terrible a character that the physicians had adjudged a cure hopeless, and in which the cure by means of prayer at the tomb had been widely published and put past doubt by medical and other evidence." The particulars of these cases were carefully put together and published in a quarto volume which M. de Montgeron presented to the king. The following were among the number :—

1. Don Alphonse de Palacios had lost his left eye by fluxion, succeeded by inflammation. The right eye had since been injured by a blow. The optic nerve was withering up, and the sight was rapidly disappearing. Gendron, the oculist, pronounced the case incurable. For seven days before the miracle Don Alphonse was perfectly blind. When he was taken to the tomb the sight of the right eye instantly returned. This cure was attested by Gendron, Sir Edward Ashton, the celebrated surgeons Demanteville and Souchong, etc.

2. Pierre Gaultier, a saddler's apprentice, belonging to a village in Languedoc, had suffered from *small-pox*. This had left scars on the pupil of his left eye, and weakened its power of vision. One day he accidentally plunged an awl into his sound eye, and pierced it to the retina. The surgeons of the neighbourhood could do nothing for him. His father confessor advised him to go to Paris. At the tomb of Abbé Paris the sight of the awl-blinded eye was restored. On his return home the Jesuits said that if the scars of the other eye had been obliterated the miracle would have been past doubt. He again journeyed to Paris, and was rewarded for his faith by the complete disappearance of the scars.

3. Philippe Sergent, a wood-carver, who was *paralyzed* in all his limbs, was taken in a cart to the Abbé's grave, and there instantly recovered the use of his limbs.

4. Mdlle. Thibault, who suffered from complications of *paralysis* and *dropsy*, and had been pronounced incurable by famous physicians, was wholly healed through prayer at the grave.

5. Mdlle. Coirir had been a victim of *cancer* in the left breast for twelve years. Her medical attendants had long regarded the case as hopeless. She was cured by means of a single visit to the famous churchyard. Her breast was perfectly restored, and left free for ever from the slightest scar.

Near the flourishing Welsh town of Holywell is the renowned well of St. Winifred, which is said to be the most copious spring in Britain, being estimated to deliver twenty-one tons of water per minute. In June 1805, one Winifred White, who was afflicted with *curvature* of the spine and unilateral *paralysis*, spent nine days in prayer for healing, addressed to St. Winifred. At the close of these devotional exercises she went to the fountain, full of faith and hope, bathed in the waters, and was instantaneously healed. A similar cure was effected in the case of Mary Wood, who had a wounded hand, and who after nine days of prayer put a piece of moss from the saint's well on her lesion, and the next morning found herself perfectly healed.

A very large number of cures are said to have occurred at Lourdes, in the Hautes Pyrenees, and have attracted the attention of medical men.

In an article in the *Lancet* of June 20th, 1885, Dr. George Buchanan, Professor of Clinical Surgery in Glasgow University, gives the following testimony:—“In the autumn of 1883, when on a tour in the Pyrenees, I paid a visit to the miracle grotto of Lourdes, now such a celebrated shrine of the Roman Catholic faith. At the mouth of the grotto, at which a vision of the Virgin is said to have appeared to a poor girl, Bernadette Soubirone (in 1858), are suspended numerous crutches, splints, etc., which are said to have been left there by persons who came lame and walked away with the use of their limbs restored. I believe that some of these cases are sufficiently well-attested to make it quite certain that a number of apparently miraculous cures of *halt, lame, and decrepit* persons have actually occurred there.” . . . After explaining some of these, he proceeds: “Of the many thousands annually attracted to that spot a great number must be analogous to those I have related, and the alleged sudden cures are not more numerous in proportion than those which have occurred in medical practice. There are, however, some cases which cannot be included along with those to which I have referred,—cases in which instantaneous cure has taken place, or is alleged to have taken place, in such maladies as *ulcers, sinuses,* and easily recognised *disintegration of bone.* Such examples have been reported and vouched for by several French medical men, and are referred to in an article in the *Nineteenth Century* for 1882; and I admit that the explanation is not applicable to them.”

In the month after Dr. Buchanan's article appeared,

a criticism of it was published in the *Annales de Lourdes*. In this was related a recent case of cure. "Mdle. D——, aged forty-four, had a *tumour* the size of an egg in the left breast. Dr. Teuwin, of Tongres, testifies that in September 1885 he diagnosed it as cancer, causing great pain. Mdle. D—— went to Lourdes, and on May 1st, 1885, used the water flowing from the grotto, on which she declared that the *pain ceased*, but the tumour remained. On the following day she again used the water, after which the tumour disappeared. On her return to Belgium she visited Dr. Teuwin, who certifies: 'I declare that to-day, May 9th, the tumour has completely disappeared.'"

One of the most famous of those who have been healed at Lourdes is Colonel Henry Lassere, whose translation of the Gospels has recently been placed in the *Index Expurgatorius*, after previously receiving the *imprimatur* of the Archbishop of Paris. He was formerly an officer in the French artillery. Being a sufferer from weak eyes, he was recommended to visit the grotto. He went, was healed, and in gratitude wrote, in a most charming style, a book entitled *Our Lady of Lourdes*, which has done much to increase the popularity of the cave as a health resort.

It is a noteworthy fact that there are many thermal springs in the neighbourhood of Lourdes. The sulphurous waters of Barèges are efficacious in the case of wounds; the waters of St. Sauveur are beneficial to sufferers from nervous diseases; and the springs at Caunterets, which attract 16,000 sufferers per annum, are useful to almost all varieties of invalids.

Most of us remember the immense excitement which

was caused, a few years ago, by the marvellous cures which were effected at *Knock* chapel in Ireland. Cripples came from afar, on crutches, and left their supports in the sacred edifice. Similar cures were effected a few months ago during Father Larkin's visit to Ireland. And more recently Father Larkin created quite a *furor* in the neighbourhood of Glasgow. He visited the Convent of the Sisters of the Good Shepherd, and there was resorted to by throngs of cripples and other sufferers. On one of the days the crowd was so great that the police had to regulate it. The Canon's method of dealing with patients is wisely chosen. "He places his hands on the head of the patient, then rubs the diseased part of the body, and calls to him in a mellifluous Irish brogue to ask God to heal him." One of the Scotch daily papers said that it was "estimated that Father Larkin" had "wholly or partially cured some sixty persons." The most remarkable and best authenticated case was that of a young girl named Clare McBryde, nine years of age, residing at 20, St. Vincent Street, and who had been attending the schools in the Convent of the Immaculate Conception, Charles Street, Glasgow. When an infant Clare had received injuries by a fall, which deprived her of the use of her right arm and right leg. Both these limbs were utterly useless. She called on Father Larkin, and he went over the arm and joint with the holy relic. The curing process lasted about twenty minutes. . . . A gentleman connected with the *Observer*, a journal published in Glasgow, and circulating among the Irish citizens, saw the girl after leaving the priest, and declares that she was cured."

Among the reported cures were cases of diseased foot, old sore on ankle, lameness, chest disease, rheumatism, and ulcerated legs. Before Father Larkin left the convent he blessed a quantity of water, which was dispensed to applicants. These were told to take two doses daily, and to pray without ceasing, and were assured that this was just as efficacious as the laying on of hands had been. One young lad, who was suffering from weakness in the legs, received a supply. When asked whether he had obtained any he said that he had, and had taken a "houp" out of the bottle, and was already feeling better and stronger for it. He said the "fate" was in the water, and "by the help of God," he exclaimed, "I will be all right in a week."



## CHAPTER X.

### SOME MODERN FAITH-HEALERS.

THE Mormons, Shakers, and other American sects must be included among the believers in faith-healing. The Mormon Church records contain references to a large number of cases of cure of cancer, consumption, and small-pox, which are said to have been effected without the use of medicines. One of the apostles of the Church, who died a year or two ago, "used to affirm that he alone in the good old days of faith in 1849 and 1850 performed more and more wonderful cures than Christ Himself, raising the dead only excepted." And in an article upon the "Shakers," by Seth Wells and Calvin Green, of New Lebanon, New York, after making reference to the prevalence of spiritual gifts among them, the authors continue:—"The gift of healing has been often witnessed, but not so common as many other gifts."

In a corner of Eastern Austria there is to be found a community termed the Bukowinas, largely composed of Jews, belonging to the sect of the Chassidim, which is ruled over by "Saints" or "Just Ones." These are said to heal the sick by pronouncing magic words. The members of the sect are ready "to die for their

superstitions, and to kill those who dispute with them."

Even in association with the Temperance movement we find records of similar cures. When the heroic Father Mathew was engaged in his remarkable campaign against the vice of intemperance, the afflicted Irish thronged around him, seeking for health. He persistently protested against their coming. Showing them his own paralyzed limbs, he said, "Surely I would cure these if I could; but I have no power to cure anyone!" But the people were not to be baffled. "It is," they replied, "because you took the sickness of others that you are so afflicted." And they would not leave him until he had given them the benefit of his prayers, or his blessing. And there can be no doubt that wonderful cures often occurred. Mr. John Francis Maguire, M.P., in his deeply interesting biography of Father Mathew, gives a case which came under his own notice:—"A young lady of position and intelligence was for years the victim of the most violent headache, which assumed a chronic character. Eminent advice was had, but in vain; the malady became more intense, the agony more excruciating. Starting up one day from the sofa on which she lay in a delirium of pain, she exclaimed, 'I cannot endure this torture any longer; I will go and see what Father Mathew can do for me.' She immediately proceeded to Lehanagh, where Father Mathew was then sick and feeble. Flinging herself on her knees before him, she besought his prayers and blessing. In fact, stung by intolerable suffering she asked him to cure her. 'My dear child, you ask me what no

mortal has power to do. The power to cure rests alone with God. I have no such power.' 'Then bless me, and pray for me—place your hand on my head,' implored the afflicted lady. 'I cannot refuse to pray for you or to bless you, my dear child,' said Father Mathew, who did pray for and bless her, and placed his hand on her poor throbbing brow. Was it faith? Was it magnetism? Was it the force of imagination exerted wonderfully? I shall not venture to pronounce which it was; but that lady returned home perfectly cured of her distressing malady. More than that—cured completely from that moment forward."

During the summer of 1853, Father Mathew spent some months for the benefit of his health in the St. Anne's Hydropathic Establishment. The resident physician, Dr. Barter, said:—"Several came to be cured of painful diseases; and I often witnessed great relief, afforded by him, to people suffering from various affections, and in some cases I was satisfied that permanent good was effected by his administration. Such satisfactory results, on so large a scale too, made him the more earnest in his purpose, and *gave the recipient unbounded faith in his power*; and the result, from such a favourable combination of circumstances, could not be otherwise than beneficial to the patient." Among the cures said to have been effected through Father Mathew's prayers and benedictions were cases of partial blindness, lameness, insanity, and hysteria.

During the past quarter of a century several persons have acquired celebrity in connection with faith-cures. One of the best known of these was a worker in flowers, named Dorothea Trüdel. She resided in the little

Swiss village of Männedorf. When she was about thirty-seven years of age, four or five working people, living in the house of one of her relatives, fell ill. Their malady resisted all treatment. One day the words of James v. 14, 15, flashed into her mind. After experiencing deep agitation she prayed for the sufferers. They recovered. Other invalids heard of it and sought an interest in her prayers. Her leisure time was soon entirely occupied. Persons from a distance heard of her success and came to her. From France, Germany, and even Great Britain invalids flocked to Männedorf. She was compelled to arrange for their accommodation. The doctors grew furious. The matter was brought before the law courts. In the course of the trial evidence was given of hundreds of authenticated cases of cure. One had been healed of a stiff knee which had been treated in vain by the best physicians in France, Germany, and Switzerland. A leading physician of Würtemberg gave evidence of the restoration of one of his own patients, whose case he had regarded as hopeless. Testimony was given at various times to the healing of cancer, fever, epilepsy, and insanity. Men of the ability and standing of Tholuck and Von Kapff carefully examined Miss Trüdel's work and expressed their confidence in its genuineness. It went on increasing till her death, and has since continued to grow. Her successor, M. Zeller, now has ten houses for patients under his care.

Another successful worker along these lines was Pastor Bhumhardt. Visiting one of his parishioners, whom he believed to be a victim of demoniacal possession, he determined to deliver the afflicted one through

the name of Jesus. Again and again, when fits had come on, Bhumhardt was called to the sufferer, and relief followed his prayers. But the invalid got worse. Tidings came to her pastor that she was dying, by self-inflicted wounds. He threw himself on his knees, and then sent a message, "Gottliebin must rise and come to me, she can do it by faith." She came, and, soon after, was perfectly cured. Other cures supervened. Soon the afflicted flocked to his house and church from all directions. "One Sunday a peasant lad came a distance of three miles, carrying on his back his lame, deformed brother; the two returned walking beside each other, and soon the deformed was made upright and strong." So many came to him from a distance who required lodgings that Bhumhardt was led to resign his living and, with the assistance of a friend, to purchase the Bad Boll, a large building close to a sulphur spring. Here his work attained large proportions, and great numbers received relief and cure.

Pastor Rein also must be mentioned. He was appointed to the charge of a small parish in South Germany. After a time he began the practice of laying hands upon and anointing the sick whom he visited, and with whom he prayed. He refused to use medicines for himself, but sent for the elders to pray for him and to anoint him. He did not, however, regard it as a sin for any to take medicine or consult a doctor, if they had not sufficient faith to do without them.

Other celebrated faith-healers might be referred to, such as Pastor Stockmayer, of Hauptwiel, Switzerland,

who had a home for healing in that locality ; Dr. A. J. Gordon, of Boston, U.S.A., to whose book on *The Ministry of Healing* I must express my indebtedness ; Dr. Cullis, also of Boston ; Miss Carrie Judd, of Buffalo, New York ; the Rev. A. B. Simpson ; the Rev. T. Sanford, Pastor Schrenk, and Madame Malherbe, of Switzerland ; the Rev. J. Allen, of Trinity Church, Hackney ; Lord Radstock ; the Rev. W. E. Boardman, Mrs. Baxter, Major Pearson, and others. But I have written quite enough to show that the views of the faith-healers are by no means so provincial or so modern as some people suppose.

## CHAPTER XI.

### BETHSHAN HOME : HISTORY.

THE best known of the modern faith-healers are those who have their head-quarters at the London Bethshan. The history of the establishment of this well-known institution, which already has many imitators, is full of interest. In the year 1881 a series of meetings for holiness and healing were held by the Rev. W. E. Boardman, at Rochester Square. At one of these, about half an hour after its commencement, the attention of those assembled was suddenly attracted by an unusual succession of sounds which were heard proceeding from the passage. All present at once turned their eyes towards the door. As they continued gazing in that direction they saw a man's foot passing through the doorway, considerably above the level of the floor, followed by a leg stretched out upwards at full length, at an angle of ten degrees above the horizontal line. Then appeared the owner of these members, making his way in on the other foot, with the assistance of crutch and cane. When he sat down the foot and leg were still kept in an elevated position, and the sight which he presented was of so singular a character that several of those present found

it difficult to refrain from laughter. When opportunity came, the afflicted man stood up to request an interest in the people's prayers. He said that he had begun to suffer in his foot and right leg about seven years before. A year later he had been compelled to give up his employment. Medical and surgical skill had availed him nothing but the loss of his great toe by the surgeon's knife, and the gain of utter despair of help from human skill. A well-known surgeon had told him that his foot might be taken off, and then his leg, and yet the disease remain untouched. Having heard of healing through prayer and anointing, hope in the Lord had sprung up, and he had, amid great difficulties, made his way to London, and to the meeting. "At the close of the meeting," says an eyewitness, the Rev. W. E. Boardman, "a physician present examined his foot and leg, and found little else than skin and bones. Prayer and anointing, in a little circle remaining, were attended to, and he rose, set his foot down, leaving crutch and cane behind, and with some help went walking, though in much pain, around the room. He remained in London, lodging with his brother, a fortnight, and was prayed over, and anointed the third time, the evening before he returned home. The second time he was much better than the first, and after the third time he walked freely without help, not only in the house, but down to the cabstand, "dancing his way the last fifteen yards to the cab."

Great interest was created by this and other remarkable cases of healing. The meetings became crowded. Persons came to reside temporarily near Rochester



Square in order that they might attend the gatherings, and the workers began to feel the need of a house in which visitors might find accommodation and have opportunities of helpful conversation and prayer. In conjunction with Mrs. M. Baxter and Miss Murray, the Rev. W. E. Boardman soon set about looking for a suitable house, and in May 1882 an establishment was formally opened in Green Lanes, and its domestic arrangements committed to the skilful superintendence of Miss C. C. Murray.

Another remarkable case of healing soon filled the workers' hearts with joy. A lady was received into the home and was placed on a couch near the chair, at the Wednesday evening meeting. She had been suffering for thirteen years, had been a patient in several hospitals, under fifteen different doctors, and had undergone surgical operations which had affected her brain. Soon after the meeting began, she was seized with epileptic convulsions, and had to be borne out of the room. On the Friday she was prayed over and anointed, and made a complete consecration of herself to Christ. On the following Sunday night she was again present at the meeting, laid on a couch. A few minutes after the service had commenced, she suddenly seemed to see the words, "Jesus bore all your sicknesses," and she said to herself, "Then they are not on me, and I will get up and say I am well." A second thought said, "If you do you will make a fool of yourself and fall down." She accordingly remained in a recumbent position. Once more the words presented themselves to her mind. And again she concluded she had better not attempt to rise.

But when the words flashed out before her the third time, she said in her heart, "It is the Lord; I will get up and say I am well." Suddenly rising on her couch, she turned to the astonished company and said, "I am well, I am perfectly well." Then she rose to her feet and repeated, "I am well, perfectly well. Jesus has borne my sicknesses, and they are not on me." She now walked round to the table and fell on her knees to praise God for the cure. From that time her strength increased. She became a worker at Bethshan, and also devoted herself zealously to work among the neglected warehouse-women in the city of London.

The original Bethshan was soon found too small for those who sought to make a temporary home of it or to attend the meetings. A much larger house was purchased, and so altered as to make it suitable for the work. In October 1882 it was opened to the public. But again the meeting-room was found too small.

A large hall was therefore erected in the rear of the building. It cost £1,000, and was put up only as the money came in. When the treasury was empty the work was stopped. This occurred three times. The hall seats about 500 people. The home for invalids who desire Divine healing will accommodate sixteen patients, who pay from 14s. to 30s. a week. Such, however, as are unable to pay the cost of board are received free. The whole work is under the superintendence of Mrs. Baxter, Miss Murray, and Mesdames Boardman and Brodie. Meetings are held twice each Sunday, on Wednesday afternoon, and on

Friday evening. The Wednesday afternoon meetings are specially for healing.

Similar meetings are held in other parts of London, *e.g.*, at 3, Highbury Place ; 15, Talfourd Place, Talfourd Road, Peckham ; Ranelagh Hall, Paddington (conducted by Admiral Fishbourne) ; and Trinity Church (Episcopalian), Mare Street, Hackney. In the provinces they are held at Bath, Bristol, Bury, Barham (near Canterbury), Grimsby, Leeds, Liverpool, Nottingham, Plymouth, Ramsbottom, Southport, Winchester, etc. In Ireland there are meetings for healing at Dublin and Belfast. At some of the above places, such as Leeds, Liverpool, and Southport, there are homes for invalids. Similar faith-healing homes are to be found on the Continent, the best known being those at Hauptwiel and at Männedorf, in Switzerland. In the United States there are from thirty to forty establishments ; chief among these are Dr. Cullis's, Carrie Judd's, and Miss Mossman's Faith Homes, and the Berachah House opened by the Rev. A. B. Simpson in Twenty-third-street, New York, May 1st, 1884. There are also meetings held in the Colonies, *e.g.*, at Adelaide and Ballarat, in Australia, and in Cape Colony, under the leadership of the Rev. Mr. Hazenburg.

The literature produced by this wing of the believers in faith-healing is extensive, and it is rapidly growing. The larger volumes include Dr. Gordon's *The Ministry of Healing*, Dr. Cullis's *Seventy Faith Cures*, the Rev. W. E. Boardman's *The Lord that Healeth Thee*, and the Rev. G. Morris's *Our Lord's Permanent Healing Office in the Church*. Among the most widely circulated

tracts and pamphlets may be mentioned the Rev. A. B. Simpson's *Ministry of Healing*, Carrie Judd's *Prayer of Faith*, and C. C. Murray's *Pastor Bhumhardt*. The chief periodical publications are *The Healer*, *The Word*, *The Work*, and *The World*, *Triumphs of Faith*, and *Thy Kingdom*, all of which are published monthly in this country or America. Articles on this subject regularly appear in the *Christian Herald* and the *American Christian Standard*. The reported fruits of this branch of the faith-healing movement include : (1) Cases of cure, and (2) cases of fuller consecration to Christ's service.

1. The *cases of cure* reported are very numerous. At the International Faith-healing Conference held in London in 1885, from 200 to 300 persons testified that they had been healed by faith. During a series of meetings held in Australia by Mr. J. W. Wood, no less than 1,100 declared that they had miraculously been, more or less completely, delivered from disease ; and in connection with a month's services held in America by Mr. T. A. W. Bulkley 814 bore similar testimony. The columns of the weekly and monthly publications, to which reference has been made, contain a succession of fresh cases, some of which are of a decidedly striking character. I have carefully examined many hundreds of these, and have been struck with the wonderful variety of the diseases whose victims have declared that they have found relief in answer to prayer. Among them I may mention bronchitis, spinal paralysis (a large number of cases), epilepsy, neuralgia, heart disease, consumption, numerous tumours, blindness, lameness, sciatica, rupture, nervous

debility, liver complaint, deafness, scrofulous swellings, curvature of spine, spasmodic asthma, withered arm, cancer, insanity, rheumatic gout, polypus, cataract, varicose veins, dyspepsia, flatfoot, whooping-cough, Bright's disease, stammering, measles, burns, blood-poisoning, cholera, pleurisy, piles, diphtheria, scarlet fever, corns, chilblains, and skin diseases. It should be added that, in many instances, the cures were incomplete at the time when the testimony was given.

2. The leaders of the movement do not regard their cures as the richest fruit of their work and prayer. They believe that the *spiritual results* far outshine any physical benefits. They insist on the importance of giving the first and chief attention to the inner rather than to the outer man, and they express their conviction that if the inner life can only be brought into perfect harmony with the perfect holiness and healthiness of the Deity it will soon affect the outer life, and transform the physical frame into a state of soundness. Even if this desirable result should not be attained, the spiritual gain resulting from complete self-dedication and more entire appropriation of the helping grace of Christ is, in their view, worth all the time and labour spent in their beloved though oftentimes perplexing work.

One writer says :—" It cannot be too frequently or too strongly impressed upon the mind that the doctrine of Divine healing is only worth receiving as a means to an end, the end being practical holiness, or consecration to God in the power of the Holy Ghost. The need of the times just now is not dead doctrine, however correct it may be, but Christ's own life lived out

in the lives of His disciples." And Mrs. Baxter has pointed out that the teaching given at the various homes is eminently calculated to improve the tone of the spiritual life. At Männedorf, she says, "the great point in the teaching is integrity to God and man, and, therefore, confession of sin in order to pardon. At Pastor Stockmayer's house in Hauptwiel perhaps the leading teaching is our utter death with Christ; at Bethshan, 'Christ in you'; at Berachah, 'Christ our life'; at Carrie Judd's, 'the resurrection life of Christ'; at Boston, 'the joy of the Lord'; at Ocean Grove, 'God's leadings.'" Probably it is in consequence of this kind of teaching that Dr. Cullis has been able to testify:—"I have noticed, in every case of healing by prayer, as great a blessing has come to the soul as to the body. This has been invariable."

Carrie Judd says, in *The Prayer of Faith*: "It is very noticeable that all that experience this Divine healing are filled with the desire to be useful in the Master's vineyard. Timid souls, who have been either afraid or ashamed to speak for Christ, are ready, after His healing touch, to proclaim to all the beauty of their Saviour."

Particulars are given in the Appendix of a large number of cases of cure which are said to have taken place in connection with the Bethshan movement.

## CHAPTER XII.

### THEORY OF HEALING TAUGHT AT BETHSHAN AND OTHER FAITH-HEALING HOMES.

IT is essential to a complete understanding of the subject that we should give an outline of the theory of healing taught at the Homes.

To understand the theories of cure we must first become acquainted with the accepted theories of sickness. I say theories in both cases, because I find that the Bethshanites, like the ancient Gauls, of whom Cæsar tells us, "differ among themselves." And it is important to bear this in mind, for it is probable that objection will be taken by many faith-healers to some section of this chapter.

The Rev. A. B. Simpson refers his readers to the Book of Job, and tells them that the story of Job "gives us an unmistakable view of the source from which sickness comes—Satan." Miss Sisson agrees with him. "We see everywhere," she says, "human beings heavy of ear and dull of eye; we see consumption, fever, dropsy, and all the endless hosts of physical disease. Surely this is not what God made? Surely an enemy has done this. Yes, God declares very distinctly that the hand of an oppressor has been stretched over His fair work. God calls the moral

impurity, the sorrow, the grief, epilepsy, deafness, blindness, and all manner of sickness and disease which Jesus healed, the oppression 'of the devil'" (Acts x. 38). The teaching of the Rev. John Allen, of Trinity Church, Hackney, harmonises with all this. "Sickness," he says, "does not come from God. No, 'God is love.' Theologians want to account for evil and they cannot. The fact is, we are obliged to say that there is a devil, and it comes from him, and that all that is blissful and pure comes from God." Speaking at Highbury Place on one occasion, Mr. George Barnes said:—"We have had a very unpleasant visitor in our house . . . the devil has been paying us a visit and several of us have been sick."

It is firmly believed that sickness is invariably a consequence of sin. Dr. A. J. Gordon says: "The ghastly flag of leprosy, flung out in the face of Miriam, told instantly that the pirate sin had captured her heart." Another says:—"One of the saddest reminders of our fall and curse—itself a sort of miniature death—is disease." And Mr. Barnes intimates that personal sinlessness would be accompanied by personal freedom from suffering. "If you keep all God's commandments you won't want Jehovah-Rophi." The Rev. A. B. Simpson teaches that "the causes of disease and suffering are distinctly traced to the fall and sinful state of man. If sickness," he says, "were part of the natural constitution of things, then we should meet it wholly on natural grounds, by natural means. But if it is part of the curse of sin, it must have its true remedy in the great redemption." Mrs. Baxter says, "The proof that sick-



ness is a curse is God's declaration in Scripture." And she refers to Deut. xxviii. 27, 59-61, and Ezek. xiv. 21. She also alludes to 1 Cor. xi. 30, and proceeds: "Thus we see how sickness, in the New Testament, is connected with failing to do the will of God, just as it is in the Old Testament."

It is held that sickness, though in itself an evil and a curse, may do good, by driving us away from sin and self to God. "If you are thinking," says Mr. Boardman, "concerning sickness that it is not the will of God to heal, that sickness may be a good thing for you, then the thought is not a right one." "It is not the sickness that is good for you except as the rod is good for the child . . . the rod is simply a thing that draws towards a good thing or impels towards it."

Great emphasis is laid upon such passages as the following:—"Fools, because of their iniquity, are afflicted; then they cry unto the Lord, and He sent His word and healed them" (Psalm cvii. 17-21). "Bless the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii. 3). And it is believed that perfect obedience to God would invariably be followed by perfect health. In support of this view the promise in Deuteronomy is quoted: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee."

It is said that it was the mission of the Messiah to destroy the works of the devil, and to deliver men

from the consequences of their sins. And it is taught that as disease is one of the works of the devil, and one of the results of sin, it was part of the work of Christ to destroy disease and to deliver men from its oppression. His was, as Dr. Gordon puts it, "a two-fold ministry of the remission of sins and remission of sickness." He came to redeem His people from the curse of the law—including sickness. The Old Testament foreshadowed His healing work (Isa. liii. 4, 5). The prophetic picture of the coming Deliverer was, as Mr. Simpson tells us, "that of a Great Physician as well as a glorious King and gracious Saviour. During His lifetime Jesus exhibited Himself as the Healer, and in that exhibition was seen the fulfilment of the ancient promise: "Himself took our infirmities and bare our sicknesses." When He died He in His own body "bare our sins and sickness that we might not bear them" (Mrs. Brodie). "That sickness of yours," says Mrs. Baxter, "is the sickness which Jesus bare on the cross." "There He made an end of sin and sickness. There He bare our sin and the consequence of our sin, *sickness*, in order to put both away." "It is so blessed," says Miss Bernard, "to know the *ground* of our confidence. When we see that Jesus 'bare our sicknesses' as well as our sins, we have a foundation, that of His own work—off which none can shake us." Miss Barclay suggests that her readers should ask, "Have I accepted the substitute *as definitely* for sickness as for sin, for healing of my body as for the saving of my soul?" Miss Sisson, a Bethshan worker, inquires: "Don't you sit where Jesus sits, looking down on the body, and

seeing the disease borne and taken away? When we see Him we are healed.”

“The “Gospel of Healing,” preached by the Rev. A. B. Simpson, includes such sentences as the following:—“Man has a twofold nature. . . . And both natures have been equally affected by the fall. His body is exposed to disease; his soul is corrupted by sin. We would therefore expect that any complete scheme of redemption would include both natures, and provide for the restoration of his physical as well as the renovation of his spiritual life. Nor are we disappointed. The Redeemer appears among men with both hands stretched out to our misery and need. In the one He holds salvation, in the other healing. He offers Himself to us as a complete Saviour: His indwelling Spirit the life of our spirit, His resurrection body the life of our mortal flesh.”

The promise contained in Rom. viii. 11: “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His Spirit that dwelleth in you,” is referred by Mr. Simpson not only to “a present dwelling,” but also to “a present quickening by the Spirit.” “It is,” he tells us, “a quickening of the ‘mortal body.’ What can this be,” he asks, “but physical restoration, which is the direct work of the Holy Ghost, and which only they can receive who know the indwelling of the Divine Spirit?” In another place he says, “It is the life of Jesus which supplies the source of health and life for our redeemed bodies. . . . The healing which Christ gives us is nothing less than His own physical

life, infused into our body from His very heart, bringing us into fellowship with His own inmost being. . . . This is the great, the vital, the most precious principle of physical healing in the name of Jesus. It is the very life of Jesus manifested in our mortal flesh. . . . So long as we look for natural healthy life we shall be disappointed, but when we cease to put confidence in the flesh, *and look only to Christ and His supernatural life in us for our strength of body*, as well as spirit, we shall find that we can do all things through Christ who strengtheneth us."

Christ approaches the sufferer no longer in physical form, but in His spiritual manifestation. Yet His presence still "has the old physical power, and produces all the ancient results upon the suffering frame." For Jesus is "the same yesterday, to-day, and for ever."

Attention is called to the fact that in each of the commissions which Christ gave to His disciples reference was made to the healing of disease. In the first commission to the twelve "He gave them power and authority over all demons and to cure diseases. And He sent them forth to preach the kingdom of God and to heal the sick" (Luke ix. 1, 2). To the seventy Jesus said, when they reported that "even the demons were subject to" His "name": "Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy: and nothing shall in any wise hurt you." And in the account of the great commission contained in that part of Mark xvi. whose authenticity is questioned, we read: "And these signs shall follow them that believe:

in My name shall they cast out demons, they shall speak with tongues, they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them ; they shall lay hands on the sick and they shall recover.”

To passages like this, which point to the privilege of receiving healing, the leaders of Bethshan add one which, in their opinion, cannot be rightly understood without its being seen that it is the duty of all who suffer to avail themselves of the Christ-given privilege of health. “That is a very plain command,” says Miss C. C. Murray, “in James v. 14—‘Is any sick among you? Let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord.’ I don’t see how any sick person can think it is not meant for him or her. ‘Is *any* sick? Let him call,’ etc., takes in your poor brokendown body just as much as ‘*Whosoever* will let him take of the water of life freely’ takes in your poor dark soul. And the promise to those who obey the command is so sure : ‘The prayer of faith *shall* save the sick, and the Lord *shall* raise him up ; and if he have committed sins they *shall* be forgiven him.’ Why should you hesitate and question and wonder if you *need* to be anointed, and ask if you cannot be healed just as well without it? It is so simple and so safe just to do whatever the Lord bids us, and to be quite certain that He has some blessed reason for giving that command.”

The health which is thus imparted is declared to be as much a gift of God’s free grace as any of the other blessings of redemption. And it is obtainable by

personal appropriation through faith in Jesus Christ. By this means alone is it to be attained and retained. No remedies are to be used. For remedies partake of the character of "works of righteousness." To use them indicates a want of complete confidence in the Divine Healer, a tendency to rely rather upon what we can do for ourselves than upon what He can do for us. They are all very well for the unenlightened "Egyptians." But the "spiritual Israel" ought to rely alone upon Jehovah. This is what Israel after the flesh was taught to do. The science of medicine was known before Moses led the Israelites across the Red Sea. Clement of Alexandria mentions six books treating of Egyptian medicines. Herodotus refers to the ancient practice of the healing art. And George Ebers has proved from the papyri that there were medical colleges before the Exodus. But God did not direct His people to use any of the ancient natural remedies. He taught them to depend upon Him. And, therefore, they prayed to and trusted in Him on various occasions. Moses came to Him for the healing of leprosy (Numb. xii. 13), and Aaron for the cure of the plague (Numb. xvi. 47, 48). On other occasions appeals were made to Him (Numb. xxi. 9; 2 Sam. xxiv. 25; Psalm cv. 37; Exod. xxiii. 25; Lev. xxvi. 15, 16; Psalm xxx. 2; 2 Chron. vii. 13, 14). It is not said that Job used remedies. Asa was chided for trusting to the physicians (2 Chron. xvi. 12, 13), while Hezekiah received healing when he trusted alone in the Lord (2 Kings xx. 1-12; 2 Chron. xxxii. 31). So in the days of Christ. There was at that time a large acquaintance with the healing art. Hippocrates, who

lived B.C. 460, had given particulars with reference to the use of no less than 265 drugs. Herophilus and Erisistratus had added to the stores of medical knowledge. The Empiric School had gathered up and diffused much light in and after the year 280 B.C. And, subsequently, Asclepiades, the friend of Cicero, had founded the "Methodic" school of medicine. Yet we do not find Christ or His Apostles making use of the strange drugs which the medical men of their age were fond of exhibiting. They prayed, they exercised faith, they laid their hands on the sick, and they anointed them with oil. And according to the teachers at Bethshan this is all modern Christians should do. "Our healing," says Mr. Simpson, "must be wholly of God or not of grace alone. If Christ heals He must do it alone. This principle ought to settle for ever the question of using means in connection with faith for healing. The natural and the spiritual, the earthly and the heavenly, the works of men and the grace of God, cannot be mixed, any more than you can expect to harness a tortoise with a locomotive, or make a great sea-cable part of iron and part of hemp. They cannot work together." "When once," says the Rev. Kenneth Mackenzie, "the step is taken of accepting the Lord as the healer, the body is recognised to be the temple of God, and the care of the temple is entrusted to the Holy Inhabitant who dwells therein. Before this consecration of the body the Christian has looked to the agencies employed by the world, to natural means for his recovery. After the consecration the body comes under the atoning and sanctifying blood of Jesus, and *spiritual* means are

employed." "A great many people," says Mrs. Baxter, "tell us that we can be healed by remedies prescribed by the doctors, asking God's blessing upon them, and may count that faith-healing. It may be faith-healing, but the faith is in the remedies more than in God; it is not Divine healing, in which the faith is solely and entirely in God."

The disciples at Bethshan are taught to distinguish between the gift of temporal health and the gift of immortal strength. But Pastor Otto Stockmayer says that when the Church has risen to a high faith level it will even obtain deliverance from death. In recent years many of the Shakers and Jezreelites have believed themselves to be possessors of the gift of the redemption of the body and of consequent immunity from decay. And it must be confessed that the arguments which are adduced in proof of the thesis that Christ came to deliver man *in the present age* from sickness seems logically to lead to the views of these extremists. If there be no fallacy in the former it is difficult to detect one in the latter.



## CHAPTER XIII.

### THE PECULIAR PEOPLE.

PERHAPS the most devoted adherents to the doctrine of faith-healing are those who call themselves the Peculiar People. So strong is their conviction that faith, prayer, and anointing are the only means which mature Christians should use for the restoration of their health, that they persistently refuse to employ medical aid, even *in extremis*. Although they know that this course exposes them to prosecution, they are "faithful unto death." They have about twenty-six places of worship in England. One of their London chapels is in Kennington. As I was anxious to make the acquaintance of some of the Peculiar People, I made my way to it on one week-day evening. In a dingy street I found a little old chapel, which sadly needed painting. On the notice-board were the words, "Peculiar People's Chapel. Meetings for Public Worship. All welcome." Entering the building I found a meeting in progress. There were only thirteen persons present, seven females and six males. But the sound of their voices was so great, and the heartiness with which they sang so marked, that it would have been easy to believe that the congregation was four or five times as numerous. I never heard more vigorous singing, not even in a

Yorkshire Methodist prayer-meeting. I can readily imagine that, on great occasions, these Peculiar People must work themselves up to a high pitch of religious ecstasy. After some had related their recent religious experience a hymn was sung, one of whose verses read:—

“ We lift our hands, and praise the Lord,  
For He is still the same ;  
He heals our sick, confirms His word,  
All glory to His name.”

As soon as the last line of the hymn had been sung, a sister said : “ During the day I have been passing through very unpleasant feelings in my body ; pains have been in my head and in my back, and they have all gone.” And then she expressed her gratitude that God should have revealed the truth about healing to “ such a poor people.” “ It seems,” she said, “ a marvellous thing that God should have manifested Himself to us in such a way. God is able to heal our bodies. Many times we have gone to Him, and in a moment the Lord has taken away our pains.”

Another said : “ On the 19th of June, 1887, Brother Ernest Lowe and I had been suffering some time, and God in His mercy healed us both, and never have I had that complaint since. That case,” proceeded the speaker, “ is nothing compared with what we have proved. Fifty years have passed away, and the Church has trusted in God ; and He has healed us. We have found him to be the Physician not only of souls but of bodies. We can point an infidel to facts, which are stubborn things. What can he say when an afflicted

man is in a moment healed by anointing with oil and laying on of hands? And there have been hundreds of such cases. That proves God to be the same to-day as He was in the days of the Apostles."

While the meeting was in progress I had an opportunity of examining the Peculiar People's Hymn Book. I found there certain hymns for the "Ordinance of Healing the Sick."

After the meeting was over I made inquiries respecting the practices of the Peculiar People. I found that it is their custom, in cases of illness, to call for the bishops or elders (James v. 14), or, if none are accessible, to summon any other members of the church. These pray over the sufferer, and anoint with oil that part of the body which is affected, or that part which is most affected. They regard the process as the ordinance of healing, and consider it as much a New Testament ordinance as either baptism or the Lord's Supper. They believe it to be only for church members. Yet, if any non-members send for the elders, they will pray with them, and anoint them, if they declare that they intend henceforth to live for God.

My first visit to the Peculiar People made me anxious to learn more about them. Hearing that they had a larger chapel at Canning Town, I proceeded thither.

I soon found the small neat chapel, recently enlarged, which I had come to see. The meeting had already begun. The "brethren" sat on the right side of the room, and the "sisters" on the left. There was a fair congregation. On the platform were seated

three brethren who, I supposed, were the elders of the church.

A brother, who had been a member only for eleven months, said that he had asked God to bestow upon him the gift of healing, so that if he went to a strange place where there were not any elders, and anyone should call upon him to pray, and anoint with oil, he might meet with success. He then had felt confident that he had got it. About nine days afterwards his niece, who was saved, came to see him. She had "lumps in her throat and her head bad." She had not gone under the ordinance. He asked the Lord that He might crown with success the first he laid his hands on. And then he anointed her. When he next saw her, she said, "Uncle, the lumps got out of my throat, and I was better before I got home."

A subsequent speaker stated that he had been eight years in fellowship, and advised his fellow-Christians "never to push" their faith-healing to persons whom they "visited" until they loved the Lord. "Our desire," he said, "is to see them first converted to God, and then, if they think proper to take up *that little piece*, there are those who can administer it to them."

A sister said that the Lord had afflicted three of her children with the whooping-cough. They had it very bad indeed. It seemed as if one were going to die. They dressed him and took him to chapel. He went *under the ordinance*, and the Lord took away the cough.

The Presiding elder afterwards delivered an address. He said that their not calling in medical aid was not a result of their poverty. They did without doctors

because they had proved the Lord to be so good to them. "It so happens," he proceeded, "that before long all of us fall into some pain or sickness. When this takes place we think to ourselves, 'Well, the Lord is my Friend! the Lord is my Helper! and the Lord Who has done the greater thing for me, Who has saved my soul, can heal my body.' We go to God Who seeth in secret, and talk to Him, as if to our natural father, and say to Him, 'Lord, you are able to heal!' In how many scores of cases, I should not exaggerate if I said hundreds, the pain ceased that moment. Many have said, 'Oh, that was just the time the natural change took place.' Isn't it curious that we should hit just on that moment? How many men among us, while they have been labouring, have had to be carried away—being attacked by something! Some have said, 'You had better send for a doctor.' Instead of this, the name of the Lord has been sought unto. The man has cried to his Father. In a few moments the pain has been taken away. This is not a strange thing among us." (Voices: "No! no.") "The thing often occurs." ("Yes.")

"A minister asked me," continued the chairman, "if I knew anything of the Peculiar People. 'They are a very curious people,' he said, 'they don't have any doctor. I'd like to see one of them get an arm cut off'—(sensation)—'and see if they'd get a doctor to stop the blood.' 'Well, sir,' I told him, 'I was working with one of them in the hold of a ship. Something fell on his head. It bled freely. He called out to one to stop the blood. Another laid his hands on his head in the name of the Lord. Not one drop

of blood flowed after.' 'Strange,' said the minister. Strange to them, not to us." (Voices: "No, no.") Some say the days of miracles are past." (A Voice: "No.") "But the Lord is the same to-day that He ever was. If there is a change we won't say it is the Lord Who has changed. Let us praise the Lord. If He heals our sick let us praise Him. If He delivers us in poverty let us honour Him for it."

When the meeting was over I entered into conversation with the leader. The people clustered closely around us. I was struck with their healthy and happy appearance. My informant said I must not be surprised if he answered me "short," as they had frequently answered questions freely, placing confidence in those to whom they gave their answers, and had been cruelly misrepresented by them.

I said to him, "Would you apply to a surgeon in case of any one breaking a bone?"

He replied, "If you are not a Christian it is no use talking about it. If you don't know anything about sins forgiven, you would mistake my meaning." On my assuring him that I was a follower of Christ, he said, "Well, when you get home, read Psalm xxxiv. You will there find the promises on which we depend." I tried in vain to get him to answer whether he would send for a surgeon if a bone were broken. I said, "I shall be in danger of misrepresenting you." "Oh no," he answered, "if you do what I told you, you will have no excuse for misrepresentation."

As soon as I reached my room I read through Psalm xxxiv., and at verse 20 I found the words, "He keepeth all his bones: not one of them is broken."

## CHAPTER XIV.

### THE CATHOLIC APOSTOLIC CHURCH—AN INTERVIEW WITH AN ANGEL.

THE members of the Catholic Apostolic Church occupy a foremost place among those who hold that the age of miracles has not yet ended. In the year 1828 their gifted founder, the Rev. Edward Irving, engaged as his assistant the Rev. Alexander Scott. This gentleman was strongly convinced that the supernatural powers, which had been possessed and used by the primitive Christians, ought to be possessed and used by the modern Church. Going down into Scotland, on one occasion, he visited Mary Campbell, a saintly young woman, who was lying ill of consumption, and finding her unable to discriminate between regeneration and the baptism in the Holy Spirit he urged her to read over the Acts of the Apostles, with this distinction in her mind. The recipient of this counsel was a very highly-gifted peasant girl, whose intense piety and fascinating personality had attracted numerous visitors. Her impressionable mind was deeply influenced by Mr. Scott's teaching. She read as he had directed her. In March 1830 her sister and a friend were led to

spend one whole Lord's Day in humiliation, fasting, and prayer. The burden of their petitions was that God would restore spiritual gifts. In the evening they came up to the room where she lay in her weakness, and she joined them in earnest supplications. Suddenly she was seized with an impulse to speak in an unknown tongue. And for a considerable time she poured forth strange, incomprehensible sounds, which seemed to her and her companions to prove that the long-lost gifts had been restored.

Soon after this another invalid, who lived on the opposite shore of the River Clyde, was similarly affected. One morning, when her brothers came home to dinner, she addressed them, and solemnly prayed that one of them might, *at that time*, be endued with power from on high. Almost instantly he exclaimed, "I have got it." Turning away from his sister, he walked to the window, and stood before it for one or two minutes. Then he returned to the invalid's bedside, with a step which seemed expressive of his consciousness that he had become the possessor of superhuman power. With quiet dignity he bade his sister "Arise, and stand upright."

Seeing that she did not instantly do so, he repeated the words, took her by the hand, and she arose. In a few minutes she was seated at the dinner-table with the members of the family.

As soon as his sister had thus been cured, James Macdonald wrote a letter to Mary Campbell containing the same command. She seemed to be dying, but at once left her couch, and returned to the activities of daily life. From that time she frequently exercised



what was regarded by herself and her hearers as the gift of prophesying.

These cases, which awakened the interest of such men as Dr. Chalmers and Mr. Erskine, of Linlathen, made a most powerful impression upon Mr. Irving's mind. This was deepened by a similar cure which took place in London in the autumn. A Miss Fancourt had long been confined to her couch by hip disease. One evening she was visited by a friend who had been earnestly praying for her recovery. He said to her, "It is melancholy to see a person so constantly confined." "It is sent in mercy," was the reply. "Do you think so? Do you think the same mercy could restore you?" "Yes." "Do you believe that Jesus could heal as in old times?" "Yes." "Then," he exclaimed, "get up and walk to your family." As he prayed that God would glorify the name of Jesus, she rose from her couch. They walked together downstairs. The next day she walked more than a quarter of a mile. "And," says Mrs. Oliphant, in the Appendix to her *Life of Edward Irving*, "her back, which had been curved, was straightened." The gifted biographer from whom I have just quoted says, with reference to the impression made by these cases upon Mr. Irving: "To a heart so high, and a spirit so devout, miracle itself was rather an unveiling of the ineffable glories always known, and felt to be present, where God's presence was felt and known, than a breach of the laws of nature, or a harsh, though splendid, dissonance struck among the common chords of life." Hearing that a friend of his was ill, he wrote exhorting him to "have faith to be healed."

He united, with a number who sympathised with his views, in prayer that the Lord would once more give His Church "apostles, prophets, evangelists, pastors, and teachers anointed with the Holy Ghost." Certain of those who took part in these prayer-meetings, when carried away by a tide of enthusiasm, began ecstatically to give forth boisterous, unintelligible, rapidly uttered, and singularly impressive sounds, which were regarded as the revival of the gift of tongues. A few days afterwards some began to "prophesy." In October the gifts appeared in the National Scotch Church, of which Mr. Irving was pastor. A Miss Hall, who, after for a time believing that she had been acting under delusion, is now a member of the Catholic Apostolic Church at Birkenhead, was, as she testifies, unable to restrain herself from "speaking with a tongue." This created intense excitement. The company of the "endowed" rapidly increased. A Mr. Robert Baxter, of Doncaster, who soon afterwards declared that he had been a victim of delusion, said, "in the spirit," that within three and a half years the saints would be taken up, that ordination by the hands of the Church was cut short in judgment, and that God was about to set forth by the Spirit a spiritual ministry.

Ere long Irving wrote a letter to the editor of the *Morning Watch*, in which he related that he had preached a sermon on 1 Cor. xii., "To another the gift of healing by the same Spirit." In the course of that sermon he had declared that it was the right standing of the members of Christ to be without disease, and had exhorted the saints to "live by faith continually

on Jesus for the body as well as the soul." The next day he had been suddenly taken ill. Severe chills, and wringing or gnawing pain through his whole body, so exhausted him that he soon presented a very ghastly appearance. Notwithstanding this he determined to walk to church, and to preach as usual. He did so, amid the intensest agony. His eyes grew dim, his brain became confused, his utterance and breathing difficult. A cold sweat broke out all over his body. In spite of this he preached for an hour, and preached again in the evening. The next day, he says, "I rose to my duty before the sun, and was enabled to go forward with renewed strength unto this hour. For all which let the glory be given to Jehovah, by His Name. 'I am the Lord which healeth thee.'"

Being compelled by the trustees to leave the National Scotch Church, Irving and his followers soon opened a new building, in which, under the direction of those who were believed to have the gift of prophecy, that highly organised society known as the Catholic Apostolic Church rapidly developed. Irving became the angel of the Church, and was assisted by elders, prophets, and deacons. A band of twelve apostles was raised up, and the government of the Universal Church committed to them. Only one of these apostles is now living, but the work is carried on by him with the assistance of a company of coadjutors, their headquarters being at the Apostles' Chapel at Albury.

The liturgy used by the Catholic Apostolic Church, which includes large selections from the Greek, Roman, and Anglican Prayer-books, and a number

of original portions, contains a "Form of Prayer to be used in the Benediction of the Oil for the anointing of the Sick," in which occurs the petition:—"We beseech Thee to bless this Thy creature of oil, which we present before Thee; and by Thy power make it effectual, in the hands of Thy priests, through faith, for the healing of the infirmities of Thy people; so that all those whom the same Thy ministering servants shall anoint therewith in Thy Name, may through their effectual fervent prayer be saved and raised up, and of Thine infinite mercy may receive remission of their sins." There is also the Order for Anointing the Sick. The rubric directs that "this rite should be administered only to such as have in time past received the Holy Communion, or to whom it is intended presently to administer the Communion; also, only in such cases of sickness as are of a serious or dangerous character." The sick person is required to confess his sins to the pastor, and to express his faith in the truths embodied in the Apostles' Creed. The elders then pray for his recovery and anoint him with the consecrated oil "on the head or forehead, and, if the sick person request it, also on any part affected," and the senior elder says, "In the name of the Father, and of the Son, and of the Holy Ghost, we anoint thee with this blessed oil; beseeching the mercy of our Lord God that all pain, infirmity, and sickness may be expelled from thy body, and that thy soul may be delivered from all corruption and power of sin." Then the elders lay their hands upon the sick person, and the senior elder continues, "God Almighty Who, by His Son Jesus Christ, healeth all

our sicknesses, and forgiveth all our sins, have mercy upon thee, grant unto thee forgiveness of all thy sins, heal thee and deliver thee from all infirmity of body and mind, and quicken thee through the grace of Christ." The other priests present then lay their hands on the sick person's head and say, "Almighty God, the Father, the Son, and the Holy Ghost, grant unto thee through His holy anointing, and in answer to our prayers, to be purified and strengthened by the Holy Ghost in soul and spirit, and to be restored to perfect soundness in thy body." Other prayers follow, and the service is concluded by the "administration of the Holy Communion."

The ordinance is thus referred to in the Catechism :  
"Q.—What is the rite of anointing the sick with oil?  
A.—St. James teaches us concerning this rite, that if any be sick he should send for the elders of the Church, who should pray over him, anointing him with oil in the name of the Lord. Q.—What are the benefits to be derived from this rite? A.—St. James teaches us again that the prayer of faith shall save the sick; and the Lord shall raise him up: and, if he have committed sins, they shall be forgiven him."

In the "Order for the Celebration of the Holy Eucharist" I find the prayer: "Grant that the elders may anoint the sick of Thy flock; and that the evangelists may stretch forth the hand that the sick may be healed and devils cast out, in the name of our Lord Jesus."

Anxious to know how frequently this rite was now practised in the Catholic Apostolic Church, and to obtain particulars of any remarkable cases of cure,

I conferred with two of its deacons, and afterwards had an interview with an angel. The latter allowed me to glance over his lists of churches. I discovered that there are some hundreds in England and the Colonies, and almost as many in Germany and other parts of the Continent. The space at my disposal will not allow me to relate what the angel told me in conversational form, and I must therefore be content with giving a brief summary of it.

He said that members who were unwell, but still able to get about, often asked to be taken by the minister before the altar, there to be prayed for. These were not anointed. But the prayers he thus presented were often answered. The anointing service was not intended to take the place of ordinary medical treatment. It was rather supplementary to it. It was only designed for persons who were seriously, dangerously ill. A person who was stone-deaf had applied for anointing. But this had been refused. A case like this, however, was "a nice point." The anointing service was not "simply for healing." They believed that "a spiritual blessing was conveyed." Indeed, because of this spiritual blessing, although healing was ostensibly the object, they would administer the rite even to "an aged person who was not expected to recover." I suggested that whenever they did this they occupied a position extremely like that of the Romanists, who regard the famous text in James as a warrant for extreme unction. To this he assented. He further told me that in his long experience of the work he had known of the anointing service being used very often. He was

acquainted with ministers of all sorts both at home and abroad who had practised it, and knew of many cases of persons who had been kept alive through it. Medical men had often expressed their astonishment at the improvement which had followed the service.

I did my best to get the angel to give me the details of some "cases of cure." But I found that he was unwilling to communicate any. He informed me that accounts of such cases, as well as of any exercises of the gift of prophesying which threw new light upon the Scriptures, were regularly sent up by the angel of each church to the Apostle at Albury, and were duly entered in the records. But they were not published to the world.

It will be observed that I have not applied to the religious community, whose practices have been under consideration, the name by which it is best known to the outside world. For I deeply sympathise with the views, expressed by one of their writers, in a pamphlet which has come into my possession. "We are called 'Irvingites,'" he says, "and we are grieved and ashamed of it, and repudiate it. We are not ashamed of the faithful and devoted servant of God with whom men thus connect us, and whom the writers of the present day, forgetting the treatment he received while he lived, exalt into a hero and a martyr, and (though a little late) revere as a prophet and build his sepulchre. But we deplore the shame and dishonour added to the Church, the body of Christ, which is One, by attaching the name of a man—however worthy and faithful—to any members of that body collectively."

## CHAPTER XV.

### THE SALVATION ARMY—AN INTERVIEW WITH MAJOR PEARSON..

THE "Orders and Regulations for Field Officers" issued by General Booth, contain the following paragraphs with reference to faith-healing.

"(1) By faith-healing is to be understood the recovery of persons afflicted with serious diseases by the power of God in answer to faith and prayer, without the use of ordinary means, such as doctors, medicines, and the like.

"(2) That God should heal the sick after this fashion is in perfect harmony with the views and experience of the Salvation Army from the beginning. Nothing to the contrary has ever been taught by our authority, and numerous instances of faith-healing have occurred in the Army throughout its history.

"(3) The teaching of the Bible is in favour of this mode of healing.

"(4) The healing of the sick directly by the power of God has from the beginning been associated with the office of prophets, priests, teachers, and apostles, and, indeed, of all those, known by whatever name, who have been the agents of God on earth.

"(6) Nevertheless, from the beginning there can be no question that God has been pleased to heal sickness and disease by the use of appropriate means. . . . Where men



are led by the Son of God to heal or be healed by faith, by all means let it be so, and God will be glorified thereby. But where they are not, let them use such means as commend themselves to their judgment."

A large proportion of the officers and soldiers of the Army make use of this method of cure. One of the itinerant majors brings it into prominence in all the towns and districts which he visits. So thoroughly has Major Pearson identified himself with the faith-healing movement, that I naturally looked to him for light. Calling upon him one day, I asked him when he had first begun to take an interest in faith-healing.

"About four years ago," he answered. "We had been having four half-nights of prayer in Manchester, closing our meetings at 4 a.m. In one of the meetings somewhere about 2 a.m. a man cried out asking the Lord to heal him. The doctors had said that he was in the last stage of consumption. He had been a fighting man and broken up his constitution. He prayed that the Lord might heal him and let him live three years, so that he might do something for Christ after his conversion. The Lord healed him, and he is now in Australia.

"Five or six more people rushed out to the table to pray for healing. One man who was wrestling for the healing of his arms and back knelt close to me. One arm was healed at once. The Lord said to me, 'Put your arm on his shoulder.' Instantly both his arm and his back were healed. All the people who came out professed to be healed. At the close of the meeting Captain Rees informed me that the Lord had told him that if I would go and see a member of the

army named Brooks, who had a lump on the back of his head, which the doctors said would either kill him or drive him to the madhouse, He would heal him.

“On the following day Captain Rees, Captain Smith (now Major Smith), and I went to see him. We got there about 4 p.m. We found four other Salvation soldiers in the room. We all knelt down and prayed. All the seven prayed. After we had done praying I got up and interrogated Brooks as to whether the Lord was willing to help. I asked him if he could find one passage in the Bible which said it was not the will of the Lord to heal him. When he had expressed his faith I laid my left hand on his head, prayed, and believed. Instantly the lump went away. After we had gone, he asked for his clothes that he might dress himself. His friends hid them, thinking he was mad. After lying in bed for an hour he got up and looked for his clothes. As soon as he had found them he dressed. When the doctor came he said, ‘I see you have gone completely off.’ ‘But where’s the lump, doctor?’ answered he. The doctor turned round and never came again. Brooks is now an officer in Canada.”

“Do you,” I asked the Major, “believe yourself to have the gift of healing, or do you think that anyone by means of faith and prayer could attain equal success?”

“I believe that a man may be a power conductor, and that just as God communicated His power through Peter, so He communicates His power through others to-day. I don’t think that every one can be equally used in this way.”

“Do you believe that healing takes place instantaneously?”

“As a rule instantaneously, but not in all cases. Slow trust, slow cure. It is according to thy faith. Little faith, little cure.”

“Do you believe the laying on of hands to be necessary?”

“Not always. At one meeting in Nottingham thirty persons professed to be healed. No one was touching them. We were singing. Then ‘the power fell.’”

“Do you know of any cases of the instantaneous healing of broken bones?”

“Yes. At Grimsby, one man with a broken arm was healed instantly.”

“Have you known of any cases of the instantaneous cure of fever?”

“I have not met with many fever cases. For I make a rule of not going to people’s houses. I think those who want healing should come or be brought to me. I think *the effort is helpful.*”

“What is your opinion about the use of means?”

“I would not say that God can’t heal through means. But if any healing stuff comes from anywhere it must always come from Him. And if God can put the blessing in means He can give the blessing without means.”

“I see that you insert cases of healing in the *War Cry*. Has any method been adopted to test the genuineness of these cases?”

“Oh yes. For many months past, in response to the wish expressed at head-quarters, it has been my

rule not to insert any cases in the *War Cry* till the persons have continued well for at least three months after the healing."

The major was just about to start for a meeting, and I determined to go and see and hear for myself.

Although the congregation was small the major seemed to be at his best. He kept the meeting going in a most remarkable manner. His address glowed with enthusiasm, and sparkled with wit and epigram. I could not but wonder what kind of a man Major Pearson would have been if he had had a university education.

"The doctors," said he, "found the healing power. They couldn't have found it unless it was there before. Health comes from the Health-maker. But people would rather go to the doctors than to Him. They would rather pay a lump sum down than have healing for nothing. We have not come here to prove the Divine power to heal. God proved that thousands of years ago. We are ambassadors for Christ. He is the Tree of Life, and on Him there are leaves for the healing of the nations. The best plaster you can put on is a leaf from the Tree of Life."

After alluding to the higher life, Major Pearson showed that just as we are dependent upon God's power for purity, so we are dependent upon His power for health. If we are relieved by a bread-poultice, it is by God's power in the bread. If we are taking food, we are taking "medicine from heaven."

Then the major told us that he was fifty-six years of age; but, through Christ, he was stronger than when he was eighteen. "Say Amen," continued he;

and, as if that were not enough, he added, "Say Hallelujah."

"At Rotherhithe a little boy with a pigeon chest came to the table, and God put the bone of the chest in its right place while the boy was kneeling down. He was then in the last stage of consumption. He could only eat raw meat. But now he can eat anything, and is getting quite stout.

"The father and mother of a child whose feet were turned in came to a meeting, and brought the child, saying that the Lord had told them to bring out the child and he would be healed. He was healed on the spot at the meeting.

"While the people are getting healed," continued the major, "I keep well. I live on bread and Bible, and sleep well." He showed that sleep was important. "God overhauls you in your sleep, and puts new human brasses into the engine. He puts you to sleep to re-make you over and over again. You who keep awake won't give God a chance to recruit you. Some of you carry your back rents, ledgers, etc., to bed with you. I put all on the door mat." He was also content. If poverty came he would say, "Thank you, Jesus." If a straw bed, "It is more than Christ had. The best physic in the world is salvation happiness."

After Major Pearson had concluded his address, several testimonies and exhortations were given by workers associated with a faith-healing establishment and others connected with the Salvation Army.

When those who were anxious to obtain healing were invited to go forward to the table around which penitents and "seekers for full salvation" usually

kneel, several did so. As they knelt there, Major Pearson anointed their heads with oil, saying, "I anoint thee in the name of the Father, and of the Son, and of the Holy Ghost," and then he and two or three of the workers, to whom reference has already been made, laid their hands upon the heads of the afflicted ones, and cried out, "Thou dost heal! Thou dost heal! I believe it! I believe it! Thou hast done it! Thou hast done it!" And then they tried to induce the "candidates for healing" to say that they believed that they were healed.

One little child, who had recently been paralysed, and who presented a most singular appearance, was urged to walk round the table. Holding on with one hand she struggled to move her limbs. With the utmost difficulty she succeeded in making some progress. As she advanced, one of the leaders cried out, "Keep believing! Jesus is healing her now!" The case seemed so obstinate that at the evening meeting Major Pearson determined to anoint her again, this time on the lower limbs. While several stood around and cried out excitedly, "Lord, I believe Thou dost heal; Thou hast healed!" the major anointed each of her legs, rubbing in the oil most vigorously, and the child was once more set to walk round the table. There was something very suggestive in this combination of faith and works.

The child has since continued to improve. I saw her some weeks after, and found that she was then able to walk nearly two miles.

There were some other cases. One lady declared that she had been healed of dropsy during the meeting

And a gentleman who had been brought to the meeting, suffering from a very painful cancer, and who was in such agony that he could not go forward to the table, was anointed in his seat at the back of the hall, and then succeeded in walking to the front, while the leaders rejoiced together. But in this case the expected cure was not effected. In the Appendix I give several cases of cure reported by Major Pearson.

## CHAPTER XVI.

### THE CHRISTIAN SCIENTISTS.

IT is extremely difficult to give a faithful representation of the far-fetched doctrines of this school of faith-healers in that kind of verbal clothing which alone is suited to a book intended for the masses. For the American thinkers, whose views I now want to reproduce, have ransacked the museums of philosophic thought, and have ornamented the edifice of their own doctrine with specimens of the varied teachings of such profound and, often, strangely mystical teachers as the writers of the ancient Vedic hymns, Hermes Trismegistus, Pythagoras, Plato, Gautama the Buddha, Philo, the Kabbalist, Berkeley, Kant, Schopenhauer, Swedenborg, Emerson, and Keshub Chunder Sen. Indeed, they have used these teachings not simply as ornaments, but as the materials with which to build the most solid and essential portions of their system.

One of their leaders has written a book called *Healing by Faith; or, Primitive Mind Cure*, which proclaims itself on its title page as the embodiment of elementary lessons in Christian philosophy and transcendental medicine. I can imagine that many of those who are led by the promise of "elementary lessons" to commence reading the book will not read



very many pages before they exclaim, "If these are elementary lessons, what kind of lessons must those expect who have left the first principles and gone on to the perfection of the doctrine?" I dare not attempt to give a full outline of these "elementary lessons." To do so would be to run the risk of leading some of those who have accompanied me thus far on my investigation to bid me a long last farewell. I must content myself with giving lessons more elementary than these.

Those of my readers who have never indulged in philosophical speculation, and have never been treated as the confidential friends of philosophers, may find it difficult to believe that a large number of these friends of knowledge have held and taught that hard matter, which seems to some of us the most solid and the most real thing in the world, does not really exist at all. Yet it is so. Many regard ideas, the offspring of thought and feeling, as the only things that actually exist. The material world is simply an assemblage of shadows or appearances. The world of ideas is the only real world. From this real world the phenomena or sensuous seemings, which are popularly regarded as real objects, are projected, just as the variously formed and coloured images are projected upon the screen from out of the magic lantern. They exist first within the world of ideas. Nothing ever appears outside which has not first existed inside. That disease, for instance, with which we seem to be afflicted existed first in our thought. The conception of it was slipped, like a lantern slide into its carrier, between the light of our life and the lenses through which the inner-

most radiates its glory outwards. And the soul thenceforth perceived the image of the disease, and shrank in fear before it.

The true self, according to these teachers, is neither diseased nor sinful. Indeed, it cannot be either, for it is a wave in the eternal Divine ocean, a part of the All-pervading Spirit, the Universal Christ. One of the first things which a seeker after health must do is to persuade himself that this is so, to become wholly possessed by the assurance that below the surface of his being, in his real self, there is and can be no disease. To become thus possessed is to exercise FAITH. He must no longer say, "*I am sick.*" To say so is to confess that he is deluded. For that which he alone should call "*I*" cannot be sick. On the other hand he must not say that his head aches, because the head can never be pained. "*Headache* in its various forms can no more be predicated of the head than of the hat or bonnet." He must learn that pain exists only in thought, and there only when the soul is somehow disturbed or rendered unhappy, and that the pain appears to him to be in some particular part or parts of his body simply because space is one of his modes of thought. And he will then perceive that he can annihilate pain by ceasing to think of it. He will see that to restore the soul is to heal the body.

His next effort, therefore, must be to remove from his mind the mental image or idea of the disease. As soon as he does this the disease will disappear, just as the picture will disappear from the screen as soon as the lantern slide is removed from the carrier. And if

he cannot at once rid himself completely of the mental image, but can only decrease its distinctness, he will at once find that the apparently external sickness is losing some of its formidableness.

The value of such directions is shown by an appeal to experience. "During the prevalence of an epidemic fever," says Mr. Evans, "a person affected with a slight cold, or any combination of disagreeable sensations, forms the *idea* that he is seized with the malady in its incipient stage. While the belief reigns undisturbed, he is, and will continue to be, sick of a fever. Under the dominating influence of this idea he suspends his business and takes to his bed. At this juncture of affairs the family physician, on whose skill and judgment he implicitly *relies*, arrives on the scene. He is one of an ever-growing number, who is rising from the lower dignity of a physician, a dispenser of drugs, to the higher office of a doctor or teacher. On a careful and searching diagnosis of the case he assures the patient that his anxiety is groundless, his fears without foundation; that he is labouring under an *error*, and that the dreadful malady is not a fixed actuality. This view of the case is accepted, and supplants and dethrones the other, and in a brief time, as if a mill-stone had been lifted from his condition, the man rises from disease to health, and to the active discharge of the duties of his calling. . . . Let us carefully scrutinise the mental principles involved in the cure. There was a *desire* to get well, for we take it for granted the man was not a professional invalid. This desire included a *willingness* to use the proper remedy. There was a *confidence* in the knowledge and

skill of the physician, and this was sufficiently strong as of necessity to constitute a predisposition and tendency to *believe* his suggestions, and to adopt his ideas and ways of thinking. There was also a ready *submission of will* to the directions of the physician, and *faith* in their efficacy. In this condition of mind the kindly positive and authoritative affirmations of the physician changed the patient's mode of *thinking* in regard to his disease. The idea of the fever was at once weakened, and obscured, and finally blotted out of the mind, and with its disappearance the disease vanished."

It must be patent to all my readers that this illustration embodies an instance of the cure, by the alteration of a belief, of a disease which was obviously the product of belief in falsehood. And they will do well to note this ere they pass on.

One of the most interesting chapters in Mr. Evans's book is entitled "The Art of forgetting a Malady." He there tells us that "what we must aim at in the treatment of a given malady is permanently to efface the idea and belief of it." He shows what marvellous results have followed when invalids have, through the influence of some overmastering idea, been led temporarily to forget their disease. He says that he "once met with a case of rheumatic lameness of long standing where the patient, under the diverting influence of an absorbing conversation, was seen to walk for a quarter of a mile without any show of lameness. At length he paused short in the road and exclaimed that he had forgotten to limp! and, a sit was so late in the journey, that he concluded not to begin." An older

brother of his, "who was disabled by the severing of the large ligament of the right ankle, in his wakeful hours could not step his foot on the floor, yet in a state of somnambulism would go where it would seem well-nigh impossible for a person in full wakefulness and soundness of limb to transport himself." . . . "The wife of a tailor in New Hampshire, who had been confined to bed for years as a helpless and hopeless invalid, was awakened in the middle of the night by the flames in her room. The house was on fire, and there was no time for debating the question whether she could rise and walk or could not walk. The all-absorbing thought of the impending danger effaced from her mind the idea of disease, and this suddenly dropped out of consciousness." She ran out of doors. And her cure was permanent.

The Christian scientists hold that faith will produce similar effects. We must, therefore, strive to awaken faith. We must seek to lead patients to believe that they are recovering, and will ultimately enjoy good health. We can do something towards the attainment of this end by ourselves exercising faith. For as all minds are connected together as waves in the universal mind one mind can silently and yet surely affect another. It can communicate its own strong convictions to that other mind.

The person who wants to assist his fellow-creature in obtaining a cure must receive from him a statement of his case. And he must then forbid the patient to say anything more about his disease, seeing that "it is a law of our being that to express a feeling in words gives intensity and fixedness in it."

It must now be his aim to think intensely that the patient's real self is not sick. By the action of an occult law, this thought will gradually inspire the patient with the same idea and belief. And the impression that he is recovering will afford the first indication that he is on the high road to health. The Christian scientists hold that this thought-transference takes place even when the healer and his patient are far apart. The universal life principle becomes the vehicle or medium through which the thought impulses are communicated. All that is needed is that the healer should think intensely and that the patient should be *receptive*. And then the will of the healer must express itself in an affirmation that the patient is being healed. "To suggest to him 'you are better' has more power to make him so than a thousand orders or commands." It is taught in one of the sacred books of the Hindus, the *Atharva Veda*, that the exercise of such will-power is the highest form of prayer, and it is instantaneously answered.

"The will, combined with faith, goes forth more in the form of affirmation than of supplication." In a form of invocation which is supplied by Mr. Evans as a model prayer of faith there are included such sentences as the following :—"In that mysterious and sovereign name that is above every name, and which signifies and represents the only *saving* principle in the universe . . . we approach in thought the Universal Presence of the Father, the one and holy Life, the Supreme Reality. . . . In our inmost and true existence and *real self* we are not and cannot be diseased, for we are one with Thee. . . . With the

humble boldness which this Divine truth gives us we view ourselves as now well . . . and Thou art translating this true *idea* of man, and of our high calling of God in Christ, into a bodily expression, that we may be saved to the uttermost, and from the centre to the material circumference of our existence. . . . By the light and sovereign authority of the inner Word, we disown and renounce disease and sin as any part of our *immortal and real self*, and before the tribunal of righteousness of faith, or divine rectitude of thought, we execute judgment upon them, and separate them from us in our conception as something external and foreign to our true being. *It is done.* As to all that which constitutes our permanent and unalterable personality we are not diseased, but are now saved in Thee."

The teaching of the Christian Scientists with reference to "Healing by Faith" has awakened a considerable amount of interest in the United States, where it has been challenged by the doctors. Not long since, a leading practitioner of the cure gave an address on the subject, before the Nineteenth Century Club, in New York City. She said that "pneumonia was a condition expressive of fear," and that "where the idea for which pneumonia stands has no place in man there is no pneumonia anywhere." A physician, who was present, rose and said: "Give me three persons who will let me try the experiment, and we will see how far the mind has power to control the body. I will inject atropine under the skin of one; under the skin of another I will inject a little strychnia, and under the skin of a third a little apomorphia. If one does

not presently experience dilatation of the pupil and a dryness of the throat ; if the other does not develop symptoms like those of lockjaw; and if the third fails to eject the contents of the stomach in ten minutes, in spite of all the thought and attention that they can give, then I will contribute 1,000 dollars to a hospital for mind cure." The offer was not accepted.



## CHAPTER XVII.

### POINTS TO BE REMEMBERED BY READERS OF EVIDENCE.

**I**N studying the evidence of those who profess to have been healed by faith certain precautions must be taken. Due weight must be given to the fact, well known to the physiologist and psychologist, that when the mind has been previously possessed by a "dominant idea" *nothing is more fallacious than the evidence of the senses*; and every allowance must be made for the habit, so prevalent among faith-healers, of speaking of what they expect is going to happen as if it had already happened. But this requires explanation.

Bible readers know that Paul reckoned himself to be dead while he was still alive. Similarly many believers reckon themselves to be cured while they are still diseased. A few illustrations will make this clear.

In the course of an address given at the opening of Bethshan Hall in 1884, Captain Dennis said:—  
"With regard to the question of healing, many seem puzzled because some persons come to God for it, in perfect faith, yet do not appear to be healed. I hold that all who come to God for healing, and accept it by faith in His own appointed way, are healed, no matter what may be the evidence of all their senses to the

contrary ; although they may have to wait for a longer or shorter period for the manifestation of the healing. God cannot be untrue to Himself ; and what He says is done, we must take *as done*, and act upon it accordingly, although we may not at the time see the manifestation of it. We must take God's *purpose to do* a thing as God's fact.

At one of the London meetings for healing, the question was asked, "Is it right to testify to healing when you are yet diseased?" and the answer was given :—"Yes, if you have fulfilled the condition and can rest surely on God's Word as Abraham did, 'who, against hope, believed in hope.'"

At a meeting at 5, Highbury-place, London, a lady testified :—"I have been ignoring my deafness for the last two years and it still stays on. I seem no nearer now than I was then, and yet I think I have been honestly ignoring it all the time."

To one unacquainted with the practice to which I have referred it is decidedly perplexing to read such a testimony as the following :—"Three weeks ago to-day I was so ill I said to a friend, 'I hardly know how to go to Bethshan,' and she said, 'You will get all the greater blessing if you go as you are.' I came and was anointed, and the Lord healed me, although for some days after that I was worse—so ill I could do nothing. This went on until Sunday morning, when my husband said, 'You are no better.' I said, 'No, I feel worse than ever; but the Lord has healed me, and I shall be well in a moment.'"

One of those who have written on the subject of faith-healing tells us that he addressed a letter to Captain

C——, who claimed to have been “cured” by prayer, asking him whether he was now perfectly well. The answer came, “Praise the Lord, I am entirely well.” A second question was asked, “Do your bodily senses bear witness with your faith that you are healed; or do you believe in spite of the evidence of your senses?” To this the answer was given, “Both,—*i.e.*, my bodily senses assure me that for six years I have done everything reasonable for a well man, and have suffered no serious (or any) injury whatever; while I have always to rely on the promises of God, and am sorely tempted of the devil at every possible point, *e.g.*, if I attempt any unusual exertion, Satan says, ‘You will hurt your heart,’ and sometimes succeeds in causing a few symptoms, but I look to Jesus and am perfectly delivered.”

A lady, whose story is told in Miss Carrie Judd’s little book, *The Prayer of Faith*, was asked, “Do your bodily senses bear witness with your faith that you are healed, or do you believe in spite of your senses?” and replied, “I have walked by faith for eight years, regardless of the senses.” Another, on being questioned, confessed, “I am healed by faith but not by my senses. . . . I do not exactly like this way of speaking myself, but the leaders tell us we must say so.”

The practice of reckoning the healing to be accomplished as soon as prayer for restoration is offered in faith accounts for what greatly puzzled Dr. Langton Hewer, of Highbury. In conversation with Dr. Moxon, this surgeon said that he was about to remove, from a woman, a cancer of which she was said to have been healed at Bethshan, and that *in some odd way* the

woman still believed she was healed, while preparing for the operation.

Perhaps I can best explain the reason why this practice is adopted if I quote an analogy used by one in justification of it. A friend had said to her, "If a tree has been girdled it cannot live. By faith it is dead the instant it is girdled, no matter how long the leaves remain green. So," she said, "when by prayer we girdle our ailments of any nature, by faith they are cured, no matter if, for a season, the pain, the effect of them, exist."

Seeing, then, that visitors to Bethshan, and others who receive instruction from the leaders in the movement, are taught to believe, and to testify, that they are healed as soon as they have offered the prayer of faith, even though not a single symptom of their disease should have disappeared, it becomes difficult to judge what is the exact value and significance of their testimony.

Another word of caution must be given. It is well known that enthusiastic devotees to any unpopular system of teaching are in danger of making more of any facts which seem to support their position than the facts themselves warrant. And it is therefore necessary to take some of the testimonies of the more fervid witnesses *cum grano salis*. Let the following instance be considered in confirmation of this statement.

Readers of Dr. A. J. Gordon's deeply interesting and singularly lucid book on *The Ministry of Healing* must have been profoundly impressed by an incident which he narrates in the ninth chapter.

Quoting from Dr. Boardman's *Great Physician*, he thus gives the story told by a well-known Philadelphia doctor of the healing of his own son: "The children were jumping off from a bench, and my little son fell, and broke both bones of his arm, below the elbow. My brother, who is a professor of surgery in the College at Chicago, was here on a visit. I asked him to set and dress the arm. He did so; but put it in splints, bandages, and in a sling. The child was very patient, and went about without a murmur all that day. The next morning he came to me and said, 'Dear papa, please take off these things.' 'Oh no, my son; you will have to wear these things five or six weeks before it will be well.' 'Why, papa, it is well.' 'Oh no, my dear child, that is impossible.' 'Why, papa, you believe in prayer, don't you?' 'You know I do, my son.' 'Well, last night when I went to bed it hurt me very bad, and I asked Jesus to make it well, and He did make it well, and it is well.' I did not like to say a word to chill his faith. A happy thought came. I said, 'My dear child, your uncle put the things on, and if they are taken off he must do it.' Away he went to his uncle, who told him he would have to go as he was six or seven weeks, and must be very patient; and when the little fellow told him that Jesus had made him well, he said, 'Pooh, pooh! nonsense,' and sent him away. The next morning the poor boy came again to me, and pleaded with so much sincerity and confidence that I more than half believed that he was really healed, and went to my brother and said: 'Had you not better undo his arm and let him see for himself? then he will be satisfied.

If you do not, I fear, though he is very obedient, he may be tempted to undo it himself, and then it may be worse for him.' My brother yielded, took off the bandages and splints, exclaimed, 'It is well—absolutely well,' and hastened to the door for air, to keep from fainting."

This touching story was carefully investigated by Dr. James Henry Lloyd, of the University of Philadelphia, and in the *Medical Record* (American) for March 27th, 1886, he published the following letter from this very child, who has grown up and become a physician:—"Dear Sir,—The case you cite, when robbed of its sensational surroundings, is as follows: The child was a spoiled youngster, who would have his own way, and when he had a *green stick* fracture of the forearm, after having had it bandaged for several days, concluded he would much prefer going without a splint. To please the spoiled child the splint was removed, and the arm *carefully adjusted in a sling*. As a matter of course the bone united, and, being only partially broken, of course all the sooner. This is the miracle. Some nurse, or crank, or religious enthusiast, ignorant of matters physiological and histological, evidently started the story, and, unfortunately, my name—for I am the party—is being circulated in circles of faith-curites, and is given the sort of notoriety that I do not crave.—CARL H. REED."

If the story as told by Dr. Gordon needs to be received with caution, I think it will be well to take a grain of salt with the explanation of it. It is evident that Dr. Reed, jun., writes with a decided

bias against faith-healing, and that the bitterness begotten by the use of his name, in associations which are distasteful to him, is not calculated to make him the best possible witness in this particular case. Still it seems clear that, in this instance, at least, what appeared to be the result of an immediate miraculous forth-putting of Divine power was actually a normal, though perhaps rather rapid, case of natural healing. And it is obvious that if the original narrative had disclosed the facts respecting the simplicity of the fracture, and the careful adjustment of the arm in a sling after the splints had been removed, it would have materially lessened the reader's sense of the marvellous nature of the cure.

Further confirmation of what I have said with reference to the unwisdom of too readily accepting the testimony of enthusiastic witnesses is supplied by Dr. Alfred Schofield. He has investigated a number of reported cases of cure, and has published the results of his reséarches in the *Sunday at Home*. He has found that the diagnoses made by the sufferers themselves or their non-professional friends have, in some instances, been the only evidence of their having been afflicted with the particular ailments from which they are said to have been cured; that functional diseases have been mistaken for organic lesions; that curable diseases have been regarded as incurable; and that some persons have been reported to have been healed who have not been completely cured.

## CHAPTER XVIII.

### TESTING THE TESTIMONIES.

A GREAT number of testimonies may be found in the text and Appendix of this work. Certain cautions have just been given to those who examine them. One or two other points must be borne in mind.

1. It is probable that some of the witnesses were mistaken in supposing that they were suffering from the particular diseases of which they declare themselves to have been the unfortunate victims.

A large proportion of the witnesses are women. These are peculiarly liable to that mysterious disease known as hysteria, which may, or may not, give rise to those paroxysms which are commonly called hysterical fits. One of the most singular characteristics of the hysterical state is its tendency to mimic other and more serious diseases. Professor Frederick Roberts says: "It is impossible to give even an outline of the varieties of clinical phenomena which may be presented in cases of so-called hysteria. THERE IS SCARCELY A COMPLAINT WHICH MAY NOT BE SIMULATED." Another medical authority tells us: "Among the disorders that may be thus simulated by hysteria are inflammation of the peritoneum (or peritonitis),



various forms of palsy, inflammation of the larynx, inability to swallow, painful affection of the breast, disease of the hip and knee-joints, and disease of the spine"; and he adds the following suggestive sentence: "Many of these cases of pseudo-disease come to a sudden favourable termination under some strong mental or moral emotions." Dr. Bristowe, in his Cavendish Lecture for 1885, showed that hysteria is sometimes accompanied by aphonia, dumbness, paralysis, stammering, fits (sometimes so closely resembling epileptic fits that the term hysterio-epilepsy has been invented to describe them), and circulatory troubles, *e.g.*, tumultuous and irregular action of the heart, or extreme feebleness of action.

Is it not very probable that some of the witnesses whose testimony I have given suffered from one or other of these simulated diseases? May not some who say they have been cured of paralysis have really suffered from pseudo-paralysis? Do they reply that they had all or nearly all the symptoms of true paralysis? That may be granted. Dr. J. Batty Tuke says that in cases of chronic hysteria "there may be a pseudo-paralysis, the patient lying palsied wholly or partially, or there may be rigidity of one or more limbs, in either case the symptoms persisting for weeks or months, or even years." May not some of those who say they have been healed of spinal disease have really been cured of hysteria? Dr. J. B. Tuke says: "The region of the spine is a very frequent seat of hysterical pain. Pain, more especially when referred to a joint, is apt to be accompanied by swelling. Both the motor and the sensory symptoms are,

in every instance, out of all proportion to any assignable cause, and for the most part disappear suddenly, leaving the patient in perfect health. The cure is usually spontaneous or dependent upon some sudden mental influence."

While females are peculiarly liable to hysteria, males are subject to a mental condition known as hypochondriasis. Many of those who suffer from this complaint believe themselves to be afflicted with consumption, heart disease, etc., and live in constant dread of death. Some of those who have been suddenly healed of supposed heart disease may have really suffered from hypochondriasis.

It is thus evident that there are many victims of delusion in the matter of disease. Numbers, who have no actual physical lesion, lie in bed for weeks and months, under a conviction that they cannot rise. Nor are the hysteric and the hypochondriac the only deluded ones. Some imagine that they are suffering from cancers who have no worse affliction than non-malignant tumours. Now, while cancers are generally regarded as incurable, there are several kinds of tumour which are not so. Some of these innocent tumours are so much like the malignant ones, that even experienced medical men will sometimes pronounce them to be cancers. Dr. J. Erichsen says that a woman was sent to him by Dr. H. Burnet, on whose leg was a tumour, about the size of an orange, which bore so close a resemblance to malignant disease that the limb had been condemned for amputation by some surgeons who had previously seen the case; but that the growth turned out to be a sanguineous cyst.

And there is one class of cases known as phantom tumours, to which some of the instances of wonderful cures may belong. They occur chiefly in women who are subject to hysteria, and are sometimes so exceedingly like the real thing that inexperienced surgeons will unhesitatingly pronounce them to be true tumours. These often disappear very suddenly.

2. It is probable that some of the witnesses have been mistaken in supposing that they were as weak and powerless as they declare themselves to have been at the time of their "healing."

Dr. Moxon has illustrated the facility with which persons make such mistakes. "A few years ago," he writes, "I saw a young lady from the country who was growing very thin, and had some pains. This young lady argued with her family over every mouthful instead of eating it. She grew so thin that at last one day when she came to my waiting-room she quite frightened the people. There was not flesh enough to hide her skull. Her poor thin lips would scarcely close, and her arms were like small sticks. Her family doctor said it was cruel to tease her, for she must die of inward disease. Sir William Jenner met me, and we agreed that he should inform her that unless she forthwith swallowed a pint of milk we should put a gag in her mouth and pour it down. He told her this so courteously that she drank the milk without the gag. A nurse was obtained, the young lady was kept from her family, and in about three weeks' time she came to me very rosy and very pretty. Now I am quite sure this young lady was not an impostor. She had simply got very far behind the realities of her

own power over her own case. Had she started for Lourdes, or even for Bethshan, she would have speedily recovered from the inward disease of which the doctor said she must die. And then what a miracle of healing! She would, indeed, have been sweetly drawn forward by faith instead of being hurriedly pushed by the fear of the gag into proper realisation at meal times."

An equally remarkable instance is related by Dr. Buchanan. In October 1885 he was called to visit Mrs. F——, who had been confined to bed for many months with a painful affection of the *spine*. She was unable to move any of her limbs, any attempt being attended with pain, and, practically, she was *paralytic*. She was not able to alter her position in bed without help, and this always gave so much trouble that she would have remained constantly in the same position if the attendants had not insisted on removing her, to allow of the bed-clothes being changed and arranged. She had given up all hope of recovery, but had expressed a strong desire to be visited by Dr. Buchanan. "When I entered her bedroom," says this gentleman, "something in the way she earnestly looked at me suggested the idea that I might have some influence over her, supposing it to be a case of hysterical spine, simulating real spinal irritation, and sympathetic paralysis. The story I got was not that of real organic disease of the spine, or cord, or limbs; and I at once resolved to act on the supposition that it was subjective and functional, and not depending on actual molecular change or disintegration. I went to her bedside and said *suddenly*, "I cannot do any good to you unless you allow me to

examine your back.' In an instant she moved slightly round, and I examined her spine, running my finger over it at first lightly, then very firmly, without her wincing at all. I then said, 'Get out of bed at once.' She declared she could not move. I said, 'You can move quite well, come out of bed,' and gave her my hand, when, to the surprise of her husband and sister, who looked perfectly thunderstruck, she came out of bed with almost no help at all, and stood alone. I then said, 'Walk across the floor.' Now, without demur, she walked without assistance, saying, 'I can walk quite well; I knew you could cure me; my pains are gone.' She then went to bed with very little assistance, lay on her back, and declared she was perfectly comfortable. She afterwards gained strength, and was soon able to walk out in the streets."

Another cure, of a like nature, is related by the same doctor. A lady, about twenty-five years of age, was driven to his house with her leg bound up in splints. She said she had been confined to bed, for four or five months, with disease of the knee. Her medical attendant had enjoined absolute rest in bed, had used blisters and other applications, and had in the end secured the leg from movement by the application of a splint. She said the pain was very severe, increased on any movement, and was worse at night. The symptoms were very characteristic of disease of the cartilages of the knee-joint, for which she was undoubtedly being treated. "On manipulating her knee, whilst I engaged her attention by asking her questions," says Dr. Buchanan, "I became aware that she did not shrink from my touch, as

she did when I asked her if she felt pain on pressure ; and I was soon convinced that I had to do, not with an organic disease of the joint, but with that strange and painful, intractable condition which, for want of a better name, we call 'hysterical knee.' I turned to her, and said decidedly, 'Your knee is quite well ; get up and walk.' She at first objected, but I said, 'You will walk quite easily without pain.' She got up, and, to her own surprise, as well as that of her companions, she walked across the room, saying, 'You are quite right ; I have no pain, and my knee is cured.' "

If the last two cases had occurred at a faith-cure meeting they would have been regarded with intense wonder, and classified with the greatest of modern miracles. As a matter of fact, however, we find that the patients were all the time really able to do what they believed themselves to be quite incapable of doing. They under-estimated their powers and hence over-estimated the greatness of their cure.

3. It is probable that some of the witnesses have attributed to the process of faith-cure much of the benefit which was produced by the course of treatment to which they were previously subjected.

A number of the cures reported are those of forms of real, or supposed, spinal disease. Many of those who have testified that they were suddenly healed had, for a considerable time before the healing took place, been laid upon their beds. This was the case in one of the most remarkable instances which I have examined. The subject of this cure had for several years been patiently enduring the limitations of the

spinal couch. This long *rest* may have greatly contributed towards the cure, may in fact have caused it. But in ignorance of what was probably her true condition, she still counted herself diseased, and, as in all cases when people imagine themselves to be afflicted in any particular way, she experienced the pains which she was accustomed to associate with that form of disease. When she became convinced that the disease to which she attributed the pains had passed away, she no longer expected to have the pains, and they accordingly ceased.

4. It is certain that very few of the witnesses seem to have studied the close relations between mind and body, and to have any adequate knowledge of the extraordinary effects which may be produced by the intellectual state upon the physical condition, without the interposition of miraculous power. If they had, they would have known that a great part, if not the whole, of the cure to which they testify was wrought by God in perfect accordance with His ordinary modes of work, and that there is often no need to have recourse to a miracle in order to explain the healing.

I do not, however, deny that some of the instances of cure may have been brought about by direct Divine agency, simply in answer to the prayer of faith. I believe that miracles are always possible. Like Professor Huxley, I hold that "no one is entitled to say *à priori* that any given so-called miraculous event is impossible; and no one is entitled to say *à priori* that prayer for some change in the ordinary course of nature cannot possibly avail." And I am able to use the following sentences from the same Pro-

fessor's pen as a statement of one of my opinions : "The supposition that there is any inconsistency between the acceptance of the constancy of the natural order and a belief in the efficacy of prayer, is the more unaccountable as it is obviously contradicted by analogies furnished by every-day experience. The belief in the efficacy of prayer depends upon the assumption that there is somebody, somewhere, who is strong enough to deal with the earth and its contents, as men deal with the things and events which they are strong enough to modify or control ; and who is capable of being moved by appeals such as men make to one another." I do not for a single moment wish to discourage prayer for the restoration of the sick. What I attack is the teaching that such prayer should be unaccompanied by the use of means. I hold that those who both pray and use oil or some other remedy are acting far more closely in harmony with Scriptural teaching and common-sense, than are those who cry to the great Physician for healing, but refuse to take the remedy which He has graciously provided for their use. And I mean to show in the next chapter that the various means which the opponents of means use, in spite of their opposition, are eminently calculated to assist curative processes ; and that thus they mount up the ladder of health by the very rungs whose importance they deny. Thus I shall prove that those faith-healers who oppose the use of means are not only acting unscripturally and out of harmony with the teachings of God's great gift of common-sense, but also inconsistently.



## CHAPTER XIX.

### SHOULD CHRISTIANS TO USE MEDICAL REMEDIES ?

THE Bethshanites answer the above question in the negative. In an advertisement which appears on the inside of the cover of *Thy Healer* it is said : "The whole of the work at Bethshan is that souls and bodies should be brought into contact with Jesus Himself. NO MEANS WHATSOEVER ARE RESORTED TO. JESUS IS ENOUGH. With His stripes we are healed." And in an article in the same periodical, by the Rev. W. E. Boardman, we are told : "Jesus is our Healer, not by human medical skill, not by earthly remedies, but by the grace of God, which commands the Divine power of infinite life." It is taught, at Bethshan, that they who have learnt to regard God as their Healer are committing a great breach of courtesy towards their Physician if they have recourse to any drugs prescribed by earthly medical men. "When," writes Miss Sisson, in a leaflet which is circulated in the various faith-healing homes, "not only our lips, but our heart consents to His word, 'I am the Lord that healeth thee,' we reply, 'Yes, Lord, Thou art our Healer ; my Physician, to Thee I abandon my whole case.' . . . While our rest in the Lord as the Healer

remains undisturbed, any attempt to add to His skill or power would be to us an absurdity."

The Bethshanites call attention to the absence of any reference to the use of remedies in the account of Job's painful and loathsome affliction, to the non-prescription of medicines to the Israelites, and to the fact that King Asa was condemned for putting his confidence in human physicians. The Psalmist's sweet refrain, "Who forgiveth all thine iniquities, Who healeth all thy diseases," is echoed and re-echoed in every faith-cure establishment. Reference is made to the Apostolic commissions, and it is said that, when Christ directed the first Christian missionaries to "heal the sick," and promised that, among the signs which were to follow faith, would be included the recovery of sick persons, on whom believers' hands were laid, He said not a word with regard to the necessity of using remedies in effecting these cures.

Special stress is laid upon the direction given in the general Epistle of James with respect to the course to be pursued by afflicted Christians. "Is any among you sick, let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins it shall be forgiven him." And it is said that in this direction no mention is made of the use of remedies, and that it therefore follows that the Christian who wishes strictly to follow Bible rules should use no remedies.

It is held that these are for "the Egyptians." Unbelievers may, and should, have recourse to medical

advice, and use the most appropriate drugs. But the members of the spiritual Israel should have nothing to do with these things.

Now, let us carefully examine this matter. This is the pivot on which turns the whole difference between the practice of the Bethshanites and the practices of other Christians.

I propose to show :—

1. That the Scriptures do not simply sanction, but distinctly prescribe the use of means, and

2. That the Bethshanites actually make use of most potent natural agencies in the treatment of disease.

Everyone who has the slightest acquaintance with therapeutics knows very well that the means used for the cure of disease are not limited to material drugs administered internally. Our physicians also use outward applications. Nor do they limit their prescriptions to the internal and external administration of medicinal substances. They regulate the diet. They often insist on change of air and scene. And the best of them give ever-increasing attention to the regulation of the mental state. It is becoming, daily, more manifest that the mind has a marvellous power over the body, and that it is possible to relieve and cure many diseases by acting upon the patient's emotions, intellect, and volition. If we would therefore make out a list of the means of curing disease which are known to and used by our best physicians, we should have to include in it many agents which do their work entirely through the medium of the patient's mind. What we may call natural remedies, therefore, include—

1. Remedies which operate directly upon the body or lower nature, and

2. Remedies which operate upon the body only through the medium of the mind.

A careful examination of the Scriptures shows that both classes of remedies are prescribed. As I hold that Christians are not under the Old Covenant, but under the New, I shall in this chapter pass over the Jewish National Codes, and limit myself to passages in those sacred books which contain the laws of the Christian Dispensation.

All who have read the parable of the Good Samaritan will remember that when the philanthropic stranger had discovered the wounds which the banditti had inflicted upon their victim, he applied two remedies to the bruised and mangled flesh. Of these, one was wine and the other was oil.

Not all the readers of this parable, however, are aware that in thus using oil the true neighbour was exhibiting one of the most popular Oriental remedies. It is, however, certain that olive oil was, at that time, regarded as one of the most potent and generally useful agents for the relief and cure of disease. Celsus, Josephus, Pliny, Arctæus, and Galen refer to the medicinal use of oil. The first-named of these recommends that patients who have passed through the first stages of fever should be anointed. He also recommends that anointing should be practised occasionally by the healthy, as a means of preserving health. The references made to oil in the Mishna show that the Jews, in the first part of the Christian era, made use of this substance in the treatment of disease. Even

to this day it is much used for this purpose in Eastern countries. Asiatic shepherds sometimes bathe the heads of diseased sheep with it. Nor is the practice limited to Asia. When I was once taken ill in Malta, I was recommended by an Italian doctor, who had been one of the King of Italy's physicians, to anoint my whole body with olive oil every evening at bedtime, and then to wrap myself in a blanket and retire to rest.

In our own country anointing is occasionally prescribed. Only to-day I have been told of a child whose chest and back are being daily rubbed with warm oil. One of the most successful specialists recommends anointing to the consumptive. Moreover it is well-known that the practice of thus applying unguents to the harsh, dry skin of dyspeptic patients was recommended by Sir Henry Holland, and that Professor Simpson, of Edinburgh, strongly advocated the inunction of cod liver oil.

It was therefore quite natural that the twelve Apostles should use this remedy. To their minds it would seem the nearest approach to a panacea. We cannot therefore be surprised when we read in Mark vi. 13 that "they anointed with oil many that were sick." Nor can we feel astonished that, in times when the Christians were poor and persecuted, and when it would have been useless to expect sympathy and help from unbelieving physicians, a simple remedy was suggested for general use.

If we would not misunderstand the Scriptures we must try to ascertain what their words and phrases most naturally suggested to their original readers.

To do this we must study the usages which prevailed at the period when the particular part of the Bible under consideration was first published. If we do this before reading the Epistle of James we shall have no hesitation in saying that people who were familiar with the then very prevalent custom of anointing the whole body with oil, both for the preservation and for the restoration of health, would at once conclude that the writer of this letter meant the elders to use unction, in the ordinary way, as a useful remedy. Any other interpretation of the passage is strained and unnatural, and can only result from ignorance or prejudice.

Now, if it be once granted that the use of any one remedy is sanctioned, no one can say that the use of means is unscriptural. The teaching of the whole passage seems to be that we are to use means, but to trust not in them but in God. Yet we are not to pray first and use the means afterwards, but rather to apply the remedy first, and to offer up our petitions subsequently.

But if it be still objected that to use means is to distrust the Great Physician, it may at once be answered: We show no want of faith in our earthly physicians when we use the remedies they provide for us or prescribe to us. On the contrary, we should show great want of faith if we failed to do this. So we display no distrust in our Heavenly Physician when we use the remedies which He has prepared for us in the great chemical laboratory of nature. We do this rather when we reject His useful gifts. When we have prayed, "Give us this day our daily bread," we forthwith go about to use various means for obtaining

food. Is this not right? If the Bethshan theory is a correct one we ought not to use any means, but rather to wait for God miraculously to nourish us. If, however, we may and ought to use means to keep the redeemed body free from disease, may we not also, ought we not also, to use means to deliver the redeemed body from such diseases as have fallen upon it? Indeed, after all, is not food a medicine? Do we not take it to repair the ravages done by labour? And is not true medicine often a food?

Take, for instance, cod liver oil, Fellows' syrup of the hypophosphites, or Parish's chemical food. On what principle can it be right to reject these remedies for the restoration of normal strength, while it would be blameworthy to reject bread and water? The more we examine the question, the stronger becomes our conviction that to refrain from using the healing substances, which God Himself has created for the use of man, is an act of folly and ingratitude.

The Bethshanites imagine that they alone really regard God as the Healer of the afflicted. But they are mistaken. All Christians believe in Divine healing. All Christians are convinced that either directly or indirectly God is the Great Healer. Those who use vegetable tinctures or mineral solutions, or who apply cold water compresses or mustard fomentations, believe that all the power to allay suffering or to banish disease which is manifested by the remedies in the British pharmacopœia, or the numerous unofficial medicines, has been communicated to these by Him in Whose Paradise there is to be the tree of life, whose leaves are to be "for the healing of the

nations." They rightly affirm that God is not less their Physician if He cures them by means of drugs, whose healing potency was communicated to them by His mighty power, than if He heals them without means. Electricity does not abdicate its position as the motor which deflects the needle in the Morse machine because it operates through wires and coils. I am as truly the writer of a word if I use a pen and ink as if I trace out the characters with my forefinger in the dust which lies on the polished covers of a box in the lumber room. Christ was as really the Feeder of the multitudes when He used the food which had been purchased by the caterer of the apostolic band, as He would have been if He had relieved their hunger without the use of means. God had as good a right to call Himself "Jehovah Ropheka" (the Lord that healeth thee), when He sweetened the bitter waters of Marah, by means of the vegetable remedy, as He would have had if He had operated directly upon the undrinkable waters.

Notwithstanding their professed antipathy to means, the Bethshanites undoubtedly make use of most powerful helps in the treatment of disease. Many of the patients are induced to leave their homes and to take up their abode in a well-conducted establishment. They thus, in the first place, get a change of air. In the Faith Home they are supplied with wholesome and nutritious diet, at regular hours. To many a busy housewife, who has been so occupied in preparing food that when the meal time has arrived she has not cared to partake of it, it is a priceless boon to be enabled, for awhile, to eat meals which have cost her



no thought, and on whose preparation she has expended no labour. At the establishment, the hard-worked patients have a chance of real rest. Here, too, they get good company. And the managers take care that, by means of cheerful religious meetings, in which their emotions are excited and their hopes intensified, the patients are led to cultivate a tranquil, hopeful frame of mind. All this directly tends to promote a cure.

Mr. Daniels has written an interesting description of life in an American Faith Home, from which I extract a few sentences, in illustration of the statements just made. "It must not be supposed that this little circle of trusting souls (the workers in the Faith Home) are living in the stolid, cloistered atmosphere so often associated with religious life. On the contrary, there is the heartiest good cheer among them, and a livelier company—in the best sense—than that which surrounds the matron's table at the Consumptives' Home or the Faith Cure House would not be easy to find. . . . The contagion of joy and peace is stronger than the contagion of sickness and pain, and so the former, and not the latter, dominates the atmosphere of the place. The other day, at dinner, some one was remarking that the table at the Faith Cure House was better than he had expected to find it. It appears that he had been somewhat familiar with the old-fashioned boarding-school and water-cure style, and had formed the notion that a Faith Home must be like these, only worse."

Nor must it be forgotten that various methods are used to create within the patients minds a strong

expectation of cure. Bible-readings are held, at which they are taught that the redemptive work of Christ embraces the body, and that they should anticipate bodily healing here as well as bodily transfiguration hereafter. They are taught that they are as much bound to trust Christ for bodily-healing as for soul-purification. And they are led to feel that every reason they have for trusting in Him at all supplies a new reason for trusting Him for physical cure. Then they are led to pray and to solicit the prayers of others. By such means there is awakened a confident assurance that sooner or later they will be delivered from their ailments.

At the anointing services all these helpful influences are brought to a focus. After the intellect has been duly prepared, and the emotions duly excited, the patient is taught to exercise his will and to ACT FAITH, that is, to act as if he believed that the healing prayed for had actually been given. Never shall I forget the intense excitement which was created at one of Major Pearson's meetings while he and several helpers from a faith-home stood around a patient and anointed him in the name of the Lord. They loudly shouted out together, "He is healed! he is healed! I believe it! I believe it!" and they strove to induce the afflicted one to join in the shout, and to say, "I am healed! I believe it!" By adopting such methods the faith-healers use some of the most powerful remedies known to physicians. For, as I have shown in previous chapters, it is possible to effect cures by suggestion. Especially is this the case when the patient to whom the suggestion is made is either hyp-

notised or wrought up into a state of intense mental excitement. By creating expectant attention and bracing up the will much may be done to bring about a cure. There can be little doubt that many of the most renowned leaders of the Faith-healing movement possess those characteristics which would have made them very successful mesmerists if they had given attention to the practice of the art. And there can be just as little doubt that the methods adopted in the treatment of the patients are of a character which is calculated to produce in their minds a state not very far removed from that of those who are completely hypnotised. All this helps to effect the cure by natural forces and in harmony with natural laws.

## CHAPTER XX.

### SCRIPTURAL REFERENCES TO DISEASE AND HEALING.

THE sacred writers frequently attributed the infliction of disease to God. They showed that although "He does not afflict willingly,"<sup>1</sup> He, nevertheless, finds it necessary to "wound"<sup>2</sup> as well as to "heal." They regarded the Most High as the sender of the pestilences<sup>3</sup> which sometimes swept away vast multitudes of people, and saw the action of the "rod of His wrath,"<sup>4</sup> or at least of His hand, in the afflictions which befel individuals. It was because the Lord struck the child<sup>5</sup> that Uriah's wife bare unto David that it became very ill. It was because He "smote"<sup>6</sup> Jehoram that the ungodly king suffered from severe dysentery. The incurable leprosy of Azariah or Uzziah was said to have had a similar origin.<sup>7</sup> Job attributed his internal agonies to the presence within him of "the arrows of the Almighty."<sup>8</sup>

Sometimes God was said to have sent disease by the hands of a messenger. It was an angel of Jehovah who inflicted the plague upon Israel after David had

<sup>1</sup> Lam. iii. 33.

<sup>2</sup> Deut. xxxii. 39.

<sup>3</sup> Hab. iii. 5; Ezek. xiv. 19-21; 2 Sam. xxiv. 15.

<sup>4</sup> Lam. iii. 5.

<sup>5</sup> 2 Sam. xii. 15.

<sup>6</sup> 2 Chron. xxi. 18.

<sup>7</sup> 2 Kings xv. 5.

<sup>8</sup> Job vi. 4.

numbered the people.<sup>1</sup> It was an angel who spread the fatal pestilence over 185,000 persons in the camp of Sennacherib.<sup>2</sup> And it was an angel who struck boasting Herod with a loathsome disease.<sup>3</sup>

Satan was twice referred to as the direct cause of illness.<sup>4</sup> In one of these instances, however, he was represented as having been powerless to inflict it without the sanction of the Deity. In several cases the symptoms were attributed, as they often were by the Chaldeans and others, to the action of possessing demons.<sup>5</sup>

Very rarely was any reference made to what our modern medical men regard as the proximate causes of disease. In one instance, however, sickness was ascribed to intemperance,<sup>6</sup> and in another prostration was attributed to the excitement caused by a vision.<sup>7</sup> An allusion to the heredity of disease is to be found in the penalty inflicted upon Gehazi,<sup>8</sup> and, possibly, in the threat to visit the iniquity of the fathers upon the children.<sup>9</sup>

As a rule disease was regarded as a chastisement or punishment. Thus it was in the case of the house of Abimelech,<sup>10</sup> Miriam,<sup>11</sup> the murmuring Israelites,<sup>12</sup> Jehoram,<sup>13</sup> Uzziah<sup>14</sup> and Herod.<sup>15</sup> The Deuteronomic law code expressly threatened the disobedient with "consumption, fever, inflammation,<sup>16</sup> the boils of Egypt, tumours, scurvy, great plagues and of long

<sup>1</sup> 2 Sam. xxiv. 16.

<sup>7</sup> Dan. viii. 27. <sup>12</sup> Numb. xxi.

<sup>2</sup> 2 Kings xix. 35.

<sup>8</sup> 2 Kings v. 27. <sup>13</sup> 2 Chron. xxi. 18.

<sup>3</sup> Acts xii. 23.

<sup>9</sup> Exod. xx. 5 <sup>14</sup> 2 Kings xv. 5.

<sup>4</sup> Job ii. 6, 7; Luke xiii. 16.

<sup>10</sup> Gen. xx. 17. <sup>15</sup> Acts xii. 23.

<sup>5</sup> Matt. ix. 32; xv. 22, etc.

<sup>11</sup> Numb. xii.

<sup>16</sup> Deut. xxviii. 15, 16.

<sup>6</sup> Hosea vii. 5.

continuance.”<sup>1</sup> “Because thy sins were increased,” said the Lord to Israel and Judah, “I have done these things unto thee.”<sup>2</sup> And in the early days of Christianity an Apostle wrote to a Church which had not treated the sacred supper with sufficient reverence, “For this cause many among you are weak and sickly.”<sup>3</sup>

Sometimes, however, disease was said to have been inflicted simply for the sake of testing a saint, or for the glory of God. Such seems to have been the case with Job,<sup>4</sup> with Lazarus,<sup>5</sup> and with the blind man whose infirmity was caused neither by his own nor by his parents’ sin, but was permitted for the glory of God.<sup>6</sup>

When disease came as a chastisement it was not to be regarded as a proof of God’s determination to cast away the sufferer. On the contrary, “whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.”<sup>7</sup> If the imperfect man was without chastisement he could not regard himself as a son of God, “for what son is there whom his father chasteneth not?”<sup>8</sup>

God was said to be the Healer of disease. To Israel He said, “I will take sickness away from the midst of thee;”<sup>9</sup> “I am the Lord that healeth thee.”<sup>10</sup> Eliphaz the Temanite said of Him, “He maketh sore and bindeth up, He woundeth and His hands make whole.”<sup>11</sup> The Psalmist, soliloquising as he reviewed

<sup>1</sup> Deut. xxviii. 59.

<sup>2</sup> Jer. xxx. 15.

<sup>3</sup> 1 Cor. xi. 30.

<sup>4</sup> Job ii. 1-10.

<sup>5</sup> John xi. 4.

<sup>6</sup> John ix. 3.

<sup>7</sup> Heb. xii. 6.

<sup>8</sup> Heb. xii. 7.

<sup>9</sup> Exod. xxiii. 25.

<sup>10</sup> Exod. xv. 26.

<sup>11</sup> Job v. 18.

his own cure, bade himself bless the Lord, who, as he said to himself "healeth all thy diseases."<sup>1</sup>

Even when visible agents occupied themselves with the cure God was said to have effected it. It was said of Jesus, "The power of the Lord was with Him to heal."<sup>2</sup> An interesting instance of this occurs in the ancient Book of Wisdom, which, although it is not now included in the canon of Scripture, has always been regarded with special respect. "It was neither herb nor mollifying plaster that restored them to health: but Thy word, O Lord, which healeth all things. For Thou hast power of life and death: Thou leadest to the gates of Hades and bringest up again."<sup>3</sup>

God's methods of healing were diverse. Sometimes He healed directly. At other times He effected a cure through some instrument which affected the body or the mind. On three occasions God was said to have healed substances needed for the physical sustenance of His people. And on each of these occasions the healing was effected by the use of means. On the day on which God called Himself "the Lord that healeth thee," He had just healed the bitter waters of Marah through the agency of Moses, who cast a tree into the waters.<sup>4</sup> On another occasion He healed the waters through salt which was cast into them.<sup>5</sup> And on a third occasion He healed the deadly pottage by means of meal which his prophet mingled with it.<sup>6</sup> So in healing the bodies of His people. God often did His work through means, through means which in themselves were totally inadequate to effect a cure, but

<sup>1</sup> Psalm ciii. 3.

<sup>3</sup> Wisdom xvi. 12, 13.

<sup>5</sup> 2 Kings ii. 19-21.

<sup>2</sup> Luke v. 17.

<sup>4</sup> Exod. xv. 25.

<sup>6</sup> 2 Kings iv. 38-41.

through means nevertheless. The ancients often made use of images of their diseases as a means of healing. And it was in harmony with the custom of the age that the Lord instructed Moses to make a serpent of brass for the healing of the serpent-bitten Israelites.<sup>1</sup> Naaman was ordered to take seven baths in the Jordan for the restoration of his health.<sup>2</sup> A fig plaster, such as is still applied to boils and abscesses, was used by Isaiah for the cure of Hezekiah's carbuncle.<sup>3</sup> Elijah and Elisha communicated their own vital heat to the frames of inanimate children.<sup>4</sup> The Good Samaritan poured in wine and oil for the cure of the traveller's wounds.<sup>5</sup> Paul advised Timothy to take for a stomach complaint the same remedy as was prescribed by the celebrated physician Arctæus, who lived at about the same time.<sup>6</sup> The twelve Apostles anointed the bodies of the sick with oil.<sup>7</sup> Music was used by David for the relief of Saul's mental malady,<sup>8</sup> just as it is frequently used for the same purpose in modern lunatic asylums. When the prophets of the Old and New Testament times looked forward to the day of entire deliverance from physical pain they associated this with the use of means. Ezekiel described the fruitful trees growing beside the holy life-giving river whose leaves were to be "for healing."<sup>9</sup> And John the Seer referred to the tree of life blooming beside the crystal stream whose "leaves were for the healing of the nations."<sup>10</sup>

<sup>1</sup> Numb. xxi. 8-9.

<sup>2</sup> 2 Kings v. 10.

<sup>3</sup> 2 Kings xx. 5.

<sup>4</sup> 1 Kings xvii. 21 ; 2 Kings iv. 34.

<sup>5</sup> Luke x. 35.

<sup>6</sup> 1 Tim. v. 23.

<sup>7</sup> Mark vi. 13.

<sup>8</sup> 1 Sam. xvi. 23.

<sup>9</sup> Ezek. xlvi. 12.

<sup>10</sup> Rev. xxii. 2.



God promised Israel the highest physical health if the nation completely obeyed His commands. "If thou wilt diligently hearken to the voice of the Lord thy God," said he through Moses, "and wilt do that which is right in His eyes, and wilt give ear to His commandments and keep all His statutes, I will put none of the diseases upon thee which I have put upon the Egyptians: for I am the Lord that healeth thee."<sup>1</sup> The promise was conditional. And, as the condition was not completely complied with, the blessing was partly withheld. For a time, while they were under the shadow of Sinai, "there was not one feeble person among their tribes;"<sup>2</sup> and they experienced the truth which they afterwards crystallized into the proverb: "The fear of the Lord prolongeth days."<sup>3</sup> But the nation soon went astray. And, in faithfulness, God afflicted it so that again and again the words of Isaiah might have been addressed to it: "Why will ye be still stricken that ye revolt more and more? the whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and fresh stripes; they have not been closed, neither bound up, neither mollified with oil."<sup>4</sup>

The victims of these sufferings were often led to cry to God for relief and to offer definite prayer for healing. Men like Hezekiah, Jeremiah, and the Psalmist prayed for their own deliverance from disease. "Remove Thy stroke away from me."<sup>5</sup> "Heal me, O Lord, and I shall be healed,"<sup>6</sup> were their cries.

<sup>1</sup> Exod. xv. 26.

<sup>3</sup> Prov. x. 27.

<sup>5</sup> Psalm xxxix. 10-13.

<sup>2</sup> Psalm cv. 37.

<sup>4</sup> Isaiah i. 6.

<sup>6</sup> Jer. xvii. 14.

Sometimes they addressed the Divine One with the utmost urgency. "Make haste," said the apparently dying Hebrew poet, "to answer me, O Lord; my spirit faileth; hide not Thy face from me, lest I become like them that go down into the pit."<sup>1</sup> We are informed that God showed the people that it was useless for the sinner to pray for the healing of such diseases as had come upon him as a punishment for sin, unless he humbled himself and repented.

Sometimes the pious ones prayed for the cure of others. Abraham prayed for the afflicted members of Abimelech's household,<sup>2</sup> Hezekiah for the plague-stricken people,<sup>3</sup> Elisha for the blinded Syrian battalions,<sup>4</sup> and a man of God for the healing of Jeroboam's withered hand.<sup>5</sup>

Healing was sometimes promised to afflicted ones on condition of their abandoning their sins and assuming the right attitude in the presence of their Divine King. Speaking to the house of Jacob, as Jehovah's mouthpiece, Isaiah intimated that they should abandon the evil and pursue the good—"Then," said he, "shall thy light break forth as the morning, and thy healing shall spring forth speedily."<sup>6</sup>

Some of those whom God chastised sought to escape from the penalty without forsaking their sin and to turn into the way of health without first coming to God. Such conduct was severely reprimanded, and was shown to be useless. Sinful Egypt was told that it might visit Gilead and apply its famous balm, but that this would do it no good. "In vain dost thou

<sup>1</sup> Psalm cxliiii. 7.

<sup>2</sup> 2 Chron. xxx. 18.

<sup>3</sup> 2 Kings xv. 4.

<sup>4</sup> Gen. xx 17.

<sup>5</sup> 2 Kings vi. 20.

<sup>6</sup> Isaiah lviii. 8.

use many medicines ; there is no healing for thee.”<sup>1</sup> Asa sought to the physicians for the cure of his dropsy or gout, but refused to get into right relations with the Lord.<sup>2</sup> And, although it is impossible to say for certain that his death, which is the next fact recorded concerning him by the chronicler, had any relation to this neglect of God, it may be that it was on account of this, although he lived two years longer, he continued vainly to seek for healing, and at length died.

Nothing is said with regard to the method of Job’s restoration to health. It is nowhere said that no remedies were used. But, as the whole poem which relates his experiences is based on the assumption that the disease was inflicted in an exceptional way, we could not have based any argument for or against the use of remedies by pious persons upon any reference which might have been made to them in this story.

The apocryphal book of Ecclesiasticus, which has preserved the highest Jewish beliefs of the third century before Christ, makes some interesting allusions to medicine. “Honour a physician,” says the writer, “with the honour due unto him, for the uses which ye may have of him, for the Lord hath created him. For of the Most High cometh healing. . . . The Lord hath created medicines out of the earth, and *he that is wise will not abhor them.* Was not the water made sweet with wood that the virtue thereof might be known ? And He hath given men skill, that He might be honoured in His marvellous works. With such doth He heal men and taketh away their pains.”<sup>3</sup>

Numerous remarkable cases of healing are recorded

<sup>1</sup> Jer. xlvi. 11.

<sup>2</sup> 2 Chron. xvi. 12.

<sup>3</sup> Eccclus. xxxviii. 1-15.

in the Scriptures. A few of these are expressly called miracles. Others which are commonly regarded as such are simply related as historical incidents. Some very closely resemble some of the mediæval and modern cases of healing by faith and hope, to which I have referred.

The cures narrated in the Old Testament include the healing of paralysis,<sup>1</sup> blindness,<sup>2</sup> carbuncle,<sup>3</sup> leprosy,<sup>4</sup> and snake bite.<sup>5</sup> Most of those related in the New Testament are associated with the life and work of Jesus. They include the cure of lameness,<sup>6</sup> epilepsy,<sup>7</sup> paralysis,<sup>8</sup> deafness,<sup>9</sup> dumbness,<sup>10</sup> blindness,<sup>11</sup> various kinds of fever,<sup>12</sup> dropsy,<sup>13</sup> hæmorrhage,<sup>14</sup> wounded ear,<sup>15</sup> and what in the apostolic age was commonly understood to be demoniacal possession.<sup>16</sup> In general terms, it is stated that Jesus healed "everywhere," and that "He healed every sickness and every disease."<sup>17</sup> Sometimes He effected cures by laying His hands<sup>18</sup> on His patients. And once He cured a disease of the eye by anointing the organ of vision with specially prepared clay.<sup>19</sup> On most occasions He seems to have made use of the healing forces which are within man, and which are brought to play by the exercise of faith and expectation, for in one instance we are told that "He did not many mighty works there because of their unbelief."<sup>20</sup> Just as in feeding the multitude He used all the

<sup>1</sup> 1 Kings xiii. 6.<sup>8</sup> Matt. ix. 1.<sup>15</sup> Mark vii. 31-37.<sup>2</sup> 2 Kings vi. 18-20.<sup>9</sup> Matt. xvii. 14.<sup>16</sup> Mark i. 23.<sup>3</sup> 2 Kings xx. 5.<sup>10</sup> Matt. ix. 20.<sup>17</sup> Luke ix. 6; Matt. x. i.<sup>4</sup> 2 Kings v. 10-27.<sup>11</sup> John ix. 6.<sup>18</sup> Mark vii. 31-37; Matt.<sup>5</sup> Numb. xxi. 8, 9.<sup>12</sup> Matt. viii. 5.

xii. 22.

<sup>6</sup> Matt. xv. 30.<sup>13</sup> Luke xxii. 50, 51.<sup>19</sup> John ix. 1-7.<sup>7</sup> Luke xiv. 1-6.<sup>14</sup> Mark vi. 13.<sup>20</sup> Matt. xiii. 58.

natural means available,<sup>1</sup> so in curing the crowds He appears to have so worked as to bring into play what the physicians know as the *vis medicatrix naturæ*, the natural healing force. He who gathered up the fragments so that nothing might be lost would not be likely to neglect the use of all the recuperative forces which were within those upon whom He operated.

A large number of the first followers of Christ were used as instruments of healing. During His ministry the twelve cast out demons, and *anointed with oil* many that were sick.<sup>2</sup> After His ascension they performed many signs and wonders.<sup>3</sup> Sufferers from lameness,<sup>4</sup> paralysis,<sup>5</sup> dysentery,<sup>6</sup> demoniacal possession,<sup>7</sup> and various other diseases<sup>8</sup> were healed.

Both in the Old and the New Testament cases of deliverance from death are recorded. It has been supposed by some that these include instances of recovery from suspended animation or cataleptic trances. And it certainly is remarkable that Jesus said of Jairus' daughter,—“The damsel is not dead, but sleepeth;” and of Lazareth: “Our friend Lazarus is fallen asleep.” Three persons are said to have been raised from the dead by Old Testament prophets,<sup>9</sup> three by Jesus,<sup>10</sup> and two by His apostles.<sup>11</sup> When He

<sup>1</sup> John vi. 11.

<sup>2</sup> Mark vi. 13.

<sup>3</sup> Acts ii. 43.

<sup>4</sup> Acts iii. 7 ; xiv. 10.

<sup>5</sup> Acts ix. 34 ; viii. 6.

<sup>6</sup> Acts xxviii. 8.

<sup>7</sup> Acts viii. 7.

<sup>8</sup> Acts v. 15, 16 ; xix. 11, 12 ; xxviii. 9.

<sup>9</sup> 1 Kings xvii. 19-24 ; 2 Kings iv. 32-37 ; xiii. 21.

<sup>10</sup> Matt. ix. 23 ; Luke vii. 11 ; John xi. 38-44.

<sup>11</sup> Acts ix. 40 ; xx. 10-12.

gave them their commission the Master expressly authorised the twelve to "raise the dead."<sup>1</sup>

It is worthy of being noticed here that Augustine, and others of the early fathers, report a number of cases of recovery from death which are supposed by most Church historians to have been cases of recovery from that state of apparent death into which cataleptics sometimes fall, and which often has led their nearest relations to believe that their spirits have left their bodies. But it is impossible to prove that all these recorded deaths were only apparent.

The commission by which the Apostles were directed to "raise the dead" also authorised them to "heal the sick" and "cleanse the lepers."<sup>2</sup> The seventy disciples, too, were told to heal the sick.<sup>3</sup> And in the series of promises contained in the supplement to St. Mark's Gospel, whose genuineness has been seriously questioned, a promise is given that certain signs shall follow them that believe. It is not said that all these signs shall mark each case, or that any of them will follow all cases. It is simply asserted that Divine evidence will at some time be given to prove that faith has not been exercised in vain. The signs to be given are thus enumerated:—"In My name they shall cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing they shall in no wise hurt them; they shall lay hands on the sick and they shall recover."<sup>4</sup> Paul, however, intimated that even in his day the sign of tongues and the gift of healing were not given to all believers."<sup>5</sup>

<sup>1</sup> Matt. x. 1-8.

<sup>3</sup> Luke x. 9.

<sup>5</sup> 1 Cor. xii. 28; 1 Cor.

<sup>2</sup> Matt. x. 8.

<sup>4</sup> Mark xvi. 17, 18.

xii. 10.

There can be no question that in the apostolic age God confirmed the word with signs following. Neither can there be any doubt that precisely the signs enumerated in the supplement to Mark were included in the list of confirmatory proofs. But we are not warranted in assuming that all believers in all ages were intended to be the personal recipients of all or any of these gifts. Nor are we warranted, on the other hand, in assuming that they were intended to be limited to the apostolic age. We cannot prove that "the gift of healing" is never bestowed to-day.

The relation of the work of Christ to the believer's body is occasionally referred to in the New Testament. The Apostle prayed for the Thessalonian believers that their spirit and soul and BODY," their tripartite manhood, might "be preserved entire, without blame, AT THE COMING of our Lord Jesus Christ."<sup>1</sup> And he referred in his letter to the Romans to the time when this great blessing would be bestowed. Then he said: "Ourselves . . . which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, the redemption of the body;"<sup>2</sup> and, in the following verse, he expressly stated that this blessing was not yet seen, but formed the subject of hope. He referred to the same anticipated boon in an earlier verse of the same chapter: "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall also make alive your mortal bodies through His Spirit that dwelleth in you."<sup>3</sup>

By faith the believer reckons himself to have

<sup>1</sup> 1 Thess. v. 23.

<sup>2</sup> Rom. viii. 23.

<sup>3</sup> Rom. viii. 11.

already entered into the resurrection state, and to be already seated in the heavenly places. By faith he says, "I am risen with Christ."<sup>1</sup> "By His stripes" I am "healed."<sup>2</sup> But, although ideally he is in this elevated and glorified condition, actually he is on the suffering and mortal side of the grave. Actually he is, like Paul, "always bearing about in the body the dying of the Lord Jesus."<sup>3</sup> Disease still can lay him low. The grave still yawns before him.

Christ, however, has borne our sicknesses<sup>4</sup> and endured our death. He has shared our tribulation. And now we have the prospect of sharing his glory. By-and-by the body of our humiliation will be made like unto the body of His glory.<sup>5</sup> Having been "sown in corruption" it will be "raised in incorruption." And then, but not before then, "death shall be no more; neither shall there be mourning, nor crying, nor pain any more."<sup>6</sup>

One passage remains to be considered. It is the passage which the Peculiar People quote as their warrant for regarding the "healing ordinance" as one of the sacramental rites of the new dispensation. It is the passage, too, which the Orthodox Greek Church, and the Catholic Apostolic Church, regard as the scriptural basis of their ceremony of anointing the sick. And it is the Romanists' chief authority for "extreme unction." It is contained in the Epistle of James to the scattered Jewish Christians, who kept the law while they also obeyed the gospel. It reads

<sup>1</sup> Col. iii. 1.

<sup>4</sup> Isa. liii. 4.

<sup>2</sup> Isaiah liii. 4, 5.

<sup>5</sup> Phil. iii. 21; 1 Cor. xv. 42.

<sup>3</sup> 2 Cor. iv. 10; cf. 2 Cor. i. 8, 9; iv. 16; v. 4. <sup>6</sup> Rev. xxi. 4.



thus : " Is any among you sick ? Let him call for the elders (presbyters) of the church ; and let them pray over him, having anointed him (Margin) with oil in the name of the Lord ; and the prayer of faith shall save him that is sick, and the Lord shall raise him up ; and if he have committed sins it shall be forgiven him." <sup>1</sup> The following truths seem to be embodied in this apostolic injunction :—

1. That the official board of each Jewish Christian Church included two or more elders or presbyters.

2. That it was the presbyters' duty to respond to the call of afflicted Church members.

3. That it was the duty of Church members to SEND FOR the elders of the Church when affliction came upon them.

4. That when the elders came, in response to the call of an afflicted one, they were first required to anoint his body with oil, and thus to apply one of the best known and most accessible of the remedies used in the East.

5. That the application of this remedy was to be performed in the name of the Lord. This implied that confidence was to be placed, not in the visible medicine, but in the Unseen Healer.

6. That the use of the remedy was to be followed by prayer over the afflicted one. Those who bear in mind that the Jews were accustomed to lay their hands on the heads of those over whom they prayed will probably assume that this gesture would be performed on this occasion.

7. That faith was to be exercised by those who offered this prayer.

<sup>1</sup> James v. 14, 15

8. That such a prayer would be followed by physical and spiritual benefit to the patient.

If the Peculiar People and the Bethshanites have made more of this passage than its own language seems to warrant, there can be no doubt that the majority of believers have made too little of it. Here are important directions and gracious promises. Through neglecting to comply with the directions many believers doubtless have failed to enjoy the promised good. If afflicted Christians, instead of waiting for their pastor to come to them, or wailing because they are left unvisited, would send for the elders or presbyters to pray, just as they send for the physician to diagnose their diseases and prescribe right remedies, and if the Christian Church officers would see that suitable means are used, and then offer prayer for God's healing grace, there can be no doubt that, even if no extraordinary efflux of Divine energy came to stay the ravages of disease, the believing patient would at least be lifted into such a mental state as would render his cure far more likely to happen. And more than this might be expected. God may exert His own power on behalf of the sufferer. A modern miracle may happen. Those who question the possibility of this seem to forget that, if drugs can check injurious physical alterations without contravening the laws of nature, the Divine Being must be able to act, just as powerfully, in staying the advance of disease, without laying Himself open to the charge of abrogating those laws which are only the statements of His settled methods of work. It is not contradictory to our experience of nature that a higher force should overcome a

lower force. The hand of man may check the flow of the rivulet and turn the tiny stream aside into new channels. Surely God's hand can do as much as this. They are blind as bats who regard resurrections and healings by direct Divine agency as impossible occurrences. A mesmerist may induce apparent death and restore the apparently dead one by a wave of the hand or a breath of his mouth. God can cause actual death and raise the dead by His life-giving Spirit.

They err who think the glorious God above  
Less free to help the objects of His love  
Than earthly parents are, who quell our fears,  
Kiss pains away, and dry our bitter tears.

When low'ring thunderclouds hang o'er the town,  
By upright wires man draws the lightning down.  
The steeple stands unhurt amid the blaze  
Of fierce electric fires, which blind our gaze.

Since then man's little science gives control,  
To him who knows it, o'er the storms which roll,  
How can we doubt that He, who all things knows,  
Can master fell disease where'er it grows?

## CHAPTER XXI.

### CONCLUSION.

OUR investigations have familiarised us with the truth that apparently miraculous cures have occurred in all ages. Just as modern patients visit Lourdes and Knock Chapel on the one hand, and Bethshan Homes on the other, so ancient sufferers used to present themselves for healing in the temples of Egypt and of Greece, or before the shrine or relics of some Christian saint. And, in not a few instances, those who came thus with strong expectation of healing went away completely cured. Tacitus tells us of a blind man and a paralytic who presented themselves before the Emperor Vespasian, and who both obtained perfect deliverance from their infirmities. Other ancient cases have been related, which are as remarkable as any of the so-called modern miracles.

The narratives of ancient and modern cures are alike divisible into two classes, the trustworthy and the untrustworthy. Some of the ancient records are as reliable as any which have been produced in modern times. And some of the modern testimonies are as unworthy of complete credence as are any which have come down to us from what Mrs. Humphrey Ward would designate "a non-sane age." When the

fan of criticism, however, has completely purged the floor there still remains a considerable amount of genuine wheat.

It is quite evident that many cures have been effected where the usual medical agencies have been dispensed with. In a great many of these cases, Christians of all classes readily grant that, although drug medication was not made use of, recourse was had to hygienic influences, or to agencies which operated upon the bodily organism through the mind. But very many Christians believe that one class of cases stands apart from all the rest, and that the only Healing Influence which operated here was Divine.

Is their view correct?

I hold that no phenomenon should be ascribed to miraculous influence which may be explained by reference to the operation of the known forces of nature, and, indeed, that no part of any phenomenon should be ascribed to miraculous influence which may be explained by reference to the laws of nature. If the Bethshan cures can thus be explained we must not place them in the category of miracles. Or if any part of them can thus be explained we must exclude this part from that category.

If my readers will carefully examine the narratives of cure contained in the Appendix, as well as those embodied in the preceding chapters, and will compare them with the narratives of cure in connection with heathenism, king's touch, mesmerism, the use of relics, etc., they will find that many in the former class resemble cases belonging to the latter class. If, then, the action of certain mental stimulants

serves to explain the latter, why may it not also serve to explain the former? It seems to me absurd to expect that God would miraculously interpose to answer His people's prayer when the very offering of the prayer, and the very exercise of faith and hope, and the very mental concentration brought about and stimulus imparted by the anointing services, naturally accomplishes the desired cure. There is no necessity for miracle when natural forces are effecting the healing change.

In every case of healing by faith the sanative mental influences, to which attention has been called, are brought into play. The act of faith is curative. The exercise of hope is health-giving. The display of joyful confidence in God is the use of a highly beneficial medicine.

To a large extent, therefore, every case of healing by faith is a case of healing by the operation of natural forces in harmony with natural laws.

With our present knowledge it is impossible to say to what extent it is so in the most remarkable cases. It is not my intention to attempt to draw the boundary line of the natural. I may say, however, that that boundary line seems to me to include more than many people suppose it does. Whether it includes the whole of each of the cases of healing by faith is a question which I dare not answer in the affirmative. But I certainly believe that it includes the whole or the majority of the ordinary cases, and much of the most unique. I believe, however, that there have been some instances of healing which are in a great measure inexplicable except on the hypothesis that God

directly interfered in behalf of the person who was healed. This, as I have shown, need not surprise any one. There surely can be no difficulty in believing that the Divine Father sometimes stays the raging of a fever or arrests the progress of a tuberculous disease. God hears prayer to-day. And I have no hesitation in praying to Him and directing others to pray to Him about the healing of disease.

But I believe that a fuller recognition should be given to the fact that the Divine Healer is constantly healing through the operation of the forces which He has impressed upon nature, and in complete harmony with what is known as natural law. Just as He answers our prayers for daily bread through natural channels, so He answers our prayers for bodily healing through the same media. The other day my little daughter Katie was at the point of death. She was suffering from meningitis. Notwithstanding the use, under a physician's direction, of medicines, wet packs, etc., the fever continued to be dangerously high. We prayed for her recovery. But still the disease progressed. A highly successful hydropathic practitioner, Mrs. Lee, of Southport, came in, just as the feet and legs had turned cold as marble. In a few minutes more the child must have died. But the adoption of extremely vigorous measures—including the plunging of the lower limbs into almost boiling water and mustard, restored the circulation and saved the life. Did not God hear my prayer for my child's restoration? I believe He did. Was not this a case of Divine healing? I believe it was. God gave the restorative power to the remedies. He sent Mrs. Lee

to my house just when she was needed to apply them, and He gave her the wisdom to select the right remedies and to use them in the right way. And I thanked Him just as much for my daughter's recovery as if He had raised her out of bed without using any human agent or any material remedies. Indeed, I am disposed to thank Him more for healing in the former way than if He had used the latter method. For He has given me a reason for being extremely grateful, not only to Him, the Supreme Benefactor, but also to her whom He used as His agent. And He has also given me cause to praise the mercy which has placed such effective remedial substances, not only in the homes of Christians, but also in those of unbelievers, and so made it possible for the disobedient as well as the faithful to obtain relief in the day of suffering, and deliverance in the hour of peril.

I believe in the prayer of faith. But I do not believe in the dictatorial prayer. I dare not imitate those faith-healers who *claim* healing. They who do this forget that they are ignorant of what is absolutely the best, and that in claiming healing they may be claiming what is worse than disease. The wisest men will be disposed not to ask simply that God will restore health, but that He will do it only if He sees the restoration of health to be best. "Nevertheless, not as I will, but as Thou wilt," should be the utterance of every child of the All-wise when he prays that he may be delivered from the obligation of draining that cup of suffering. Paul's stake in the flesh troubled him so much that he thrice begged for its removal. But he was taught that God could more fully glorify



Himself and promote His children's welfare by granting special grace to bear the trial than by graciously pulling out the stake. And there are many to-day to whom it is more blessed to be tossed on the waves of affliction than to lie at anchor in the glistening waters of some sheltered haven.

Two great lessons seem to be taught by the experiences of the adherents of the Bethshan movement : 1. That the majority of health-seekers are neglecting the most potent natural means of procuring restoration to health. Our studies have made it evident that the mental states, and especially the emotions, exert a powerful influence over the several organs and tissues of the body.

Do not most of us overlook this fact ? Are we not trusting too much to material drugs and too little to mental influences ? Are we not neglecting the use of those agents which can beneficially affect the mental states ? I believe we are, and that the day is not far distant when our doctors will pay more attention to the intellectual and emotional states of their patients, and will bring to bear upon these those forces which are best calculated to render these more healthful. Already we are hearing much about the practice of healing by hypnotic suggestions. We shall hear more of it.

2. The second great lesson which the Bethshan movement teaches us is that the majority of health-seekers are failing to recognise that the Divine Will is really the primary cause of healing. Behind all natural forces is the supernatural force. God is the sum of all beneficial influences. The powers of nature

are His powers. He is the Eternal Life of men. On Him, therefore, we should depend. To Him therefore we should appeal. The direction given to the afflicted members of those Christian communities to whom James wrote his Epistle has never been cancelled. The duty of praying for healing and of summoning the leading brethren in the Church to join with us in seeking for restoration has never been abrogated. And no one can be said to be walking in full harmony with New Testament Christianity who is content to use material remedies, such as oil, and to apply these outwardly, or take these inwardly, without at the same time looking to the Great Giver of the remedies, who can deliver us, not only from our physical diseases, but from our moral evils as well. Such addresses to the All-Powerful Healer should be presented in faith. The blessing of the Highest is accessible to those who approach the mercy-seat with sure confidence and trustful hope. And we shall do well if, when we are seeking healing for ourselves and others, we not only avail ourselves of all the hygienic and other valuable remedies which the All Father has placed within our reach, and of the ministering love and helpful care of skilled physicians and nurses, but also offer with intense earnestness and loving dependence "the prayer of faith."

## APPENDIX.

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[In reading the following evidence it is important to remember that some of the witnesses may have been mistaken in supposing themselves to have been afflicted with the particular ailments named, and that many have not been cross-examined.]

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### REPORTS OF RECENT CASES OF HEALING.

#### FIRST SERIES.

1. Mrs. Baxter, who is well known as a public speaker, and as one of the leading workers at Bethshan, had an attack of brain fever in 1855. From time to time after that she suffered from "a congested condition of the brain, attended by hypersensitiveness to light, sound, and movement." Dr. Kidd was the last physician who attended her. She was "led to trust the Lord for healing through the study of His word." "At the time God healed me," she says, in a letter to the author, "I had not taken a step, without a pain in my head, for nearly a year. I took Matt. viii. 16, 17, and told the Lord that, as He willed His word to be fulfilled in me, I willed it too, and there and then I was healed." The cure, which was complete, was effected in "less than five minutes," on December 25th, 1877.

2. A well-known writer on the subject of faith-healing—Miss Carrie F. Judd, of Buffalo, N.Y.—informs me that she "suffered between two and three years" of "*spinal disease*, with deposit on spine, and finally blood consumption, resulting probably from severe treatment, which brought quantities of pus from the back." She was led to try faith-healing by "hearing of other cases cured through the instrumentality of Mrs. Edward Mix, Forrington, Conn." She induced her sister to write to this coloured lady, from whom she received the following remarkable reply: "MISS CARRIE JUDD,—I received a line from your sister Eva, stating your case, your disease, and your faith. I can encourage you, by the word of God that 'according to your faith' so be it unto you; and, besides, you have this promise, 'The prayer of faith shall save the sick, and the Lord shall raise him up.' . . . Now this promise is to you, as if you were

the only person living. Now, if you can claim that promise, I have not the least doubt but what you will be healed. You will first have to lay aside all medicine of every description. Use no remedies, of any kind, for anything. Lay aside trusting in the 'arm of flesh,' and lean wholly upon God and His promises. When you receive this letter I want you to begin to pray for faith, and Wednesday afternoon the female prayer meeting is at our house. We will make you a subject of prayer between the hours of three and four. I want you to pray for yourself and pray believing, and then *act faith*. It makes no difference how you feel, but get right out of bed and begin to walk by faith. Strength will come, disease will depart, and you will be made whole. We read in the Gospel, 'Thy faith hath made thee whole.' Write soon. Yours in faith, MRS. EDWARD MIX." At the appointed hour, some of Miss Judd's relatives met to pray. Suddenly she was filled with confidence, turned over, and got up alone, for the first time in over two years, and, with a little support from her nurse, walked a few steps. In about three weeks she could walk alone round the room, and in a month went downstairs. She says "the cure of disease was instantaneous; the gaining strength more gradual." "It is now over nine years since the Lord healed me, and I would not know now that my spine was ever weak or diseased."

3. Rev. Walter Brown, Bible Christian Minister, of Abersychan, Pontypool, suffered for nine or ten years from laryngitis, chronic hepatitis, and tender chest, for which he had worn a chest protector thirteen years. By reading about faith-healing in the *Christian Herald* he was led to attend a meeting at the London Bethshan, where he was anointed. "During the anointing service," he writes, "I was conscious of a spiritual blessing, and the next day I left off the chest protector, which I had hitherto been unable to do even in the height of summer." He was healed "almost immediately." He has "never taken any medicines since, nor required medical aid." Once, indeed, in May 1884, he had an attack of hepatitis, but he prayed about it, and the next day preached as usual.

4. Mrs. Mary Jane Stoddart, one of the workers at the Liverpool Bethshan, suffered for nearly eleven years from dropsy, heart disease, rheumatism, deafness in the left ear, and internal tumours. After anointing with oil and prayer she "felt healed at once, and gradually improved day by day, and at the end of six months was quite restored." She was still enjoying good health when she wrote to me, four years after the cure had been effected,

5. Mary Young, of Chestnut Street, Liverpool, was afflicted for two

years and eight months with "inflammation and ulceration of the knee-joint, and weakness in the spine, the hip and foot also being affected. The leg affected became four inches shorter than the other." She was for six weeks in the Liverpool Royal Infirmary, and for some weeks in the Devonshire Hospital, Buxton. Twelve different medical men saw her in her own home. She was visited by two sisters from the Liverpool Bethshan, who asked her whether she would take the Lord as her healer. "While they were praying," she writes, "*the pain left instantly*, and from that hour I gradually recovered, and have been in good health for the last five years."

6. Mrs. Canney, of Talford Place, Peckham, who now conducts meetings for holiness and healing at her home, had suffered from internal tumour, intestinal ulceration, weak heart, epilepsy, consumption, etc., for twenty years. A friend of hers having been healed by faith showed her "from God's word that Jesus bore our sickness." She "abandoned the use of instruments and all other human remedies, and was anointed in the name of the Lord. Instantly the tumour and ulcers, heart and fits, were healed." She "waited a week before" her "new lung came." She sent me her testimony over six years after the cure, and stated that she had continued during the whole time to enjoy good health.

7. Mr. John Mogg, of Bedford Road, Grays, Essex, writes to say that for nineteen years he had had an ulcerated stomach, and had been given up by Dr. Stirling as incurable. "The Lord," he said, "forgave me all my sins, and then convinced me that He could heal my body. . . . I at once called upon God in faith, and the Lord healed me." The cure took about thirty minutes in taking effect.

8. Mrs. Campbell, of West Bowling Green Street, Leith, had suffered over eighteen years. She had a cough, and believed herself to be a victim of decline. When Rev. W. E. Boardman was holding meetings in Edinburgh she was taken to one of them by her husband, and then anointed. Instantly her cough disappeared, and when she communicated with me on July 23rd, 1888, she was still enjoying good health.

9. Miss Anna Marie Andrew, of Yardley Street, Sheffield, had been delicate from birth. For sixteen years she had suffered from *spinal disease*. For three years she was confined to bed. At the end of 1883 she was led to examine the teaching of the Bible on the subject of healing. On the evening of February 10th, 1884, she was deeply impressed by Psalm ciii. 3, and was, as she says, led to see that just as forgiveness is a free gift so healing must be accepted as a free gift.

Matt. viii. 16, 17, she writes, "then impressed me, and I saw the reason why Christ healed, and that there is the same reason why the sick should be healed to-day, and also that the fulfilment of God's word is for His glory. This answered my questions as to what was God's word and for His glory, and I simply asked Him to fulfil His own word for His own glory, and accepted Him as my Healer. After a little time spent in prayer I rose from my bed and walked across my room." When I heard from her in 1888, she still continued to enjoy freedom from disease.

10. Mr. William Baker, of Coalville, had suffered ten years from very violent *palpitation*, and for six months from *inflammation of the stomach*. Among the medical men who attended him were Doctors Pope, Johnson, Higgs, and Franklin, all of Leicester. After all other means had failed, Mr. Baker was directed to the word of God; "and," he writes, "as soon as I saw in the word that Jesus took my infirmities and bore my sicknesses, I knew that it was not God's will that I should bear them too, although fully deserving it. I saw God's prescription in James, and, simply believing that He meant what He had said, I counted that I was healed as soon as I was anointed. *The disease went directly, but my strength came back gradually.* When anointed I was too weak to sit long, but was at work in twelve weeks." Writing to me five years after this he said that he had after that date been well for three years, had then been laid up for two weeks, when he was healed in the same way, and that he was not aware there was anything now the matter with him. In reply to my question, "Was the cure evident to the senses?" he answered, "It was evident to faith."

11. Mrs. Parsons informs me that she suffered from internal disease and paralysis, and for fourteen years was never without pain, but was restored to health by the prayer of faith.

12. Mrs. E. B. Jones, of Colchester, was an invalid for nine years and eight months. Her own medical man, Dr. Addison, sent her to Dr. Greenhalgh, of Grosvenor Square, London, who discovered an *internal fibroid tumour*. She was visited by a gentleman who had been cured by faith. At her request he anointed her. "But," she writes, "not understanding that I must show my faith by my works, I was not healed for a fortnight, and then not continuing to trust in the Lord my illness returned. I then wrote to the workers at Bethshan, and they sent me some books, which showed me where I had erred. After a month from that time I was healed instantaneously, and from that date (February 17th 1885) to this minute (July

12th, 1888) the Lord has delivered me from all illness according to His promise."

13. Mrs. M. A. Martin writes from Camberwell. For six years she suffered from bronchitis. A friend urged her to look into the question of Divine healing. She thus describes the result: "I was so convinced of God's will in the matter that I was anointed in the name of the Lord, and I was healed both by faith and by the evidence of the senses too, for I was able to go out all last winter and felt no ill whatever. I have never taken a dose of medicine or put on a poultice since I trusted the Lord with my body, and by His grace never will. . . . He has also healed my feet instantly when they were in a bad state with chilblains."

14. Mr. W. Hindle suffered from *rupture*. A medical missionary examined him in South Australia in 1881, gave him a lotion to apply outwardly and nux vomica to take inwardly, and told him not to trust to the medicine, but to the Lord, for healing. He did so, and recovered.

15. Miss H. A. Malan, of Sefton Street, Southport, has frequently repeated the testimony contained in the following paragraph. The writer has heard her tell the story, and has more than once conversed with her on the subject. Writing to the Bethshan workers, in July 1887, she said: "I praise the Lord that I was ever led to see that He is not only a mighty Saviour for the soul, but for the body also. It was three years last March since the Lord healed me, and I have gone forth in His strength ever since, witnessing to all what a Saviour I have found. Up to that time I had been a confirmed invalid, and my case given up by physicians and doctors as incurable. My spine was so weak that, whenever the instrument that I wore went to be repaired, I could not even lie in my spinal carriage without being in wearying pain. I had gone on like that for sixteen years, praying for patience to endure what I thought the Lord had laid upon me. At first, when Divine healing was put before me, I could not grasp it, but my prayer was, 'Lord, teach me the knowledge of Thy will concerning me,' and He did. He showed me, first, that I must be thoroughly consecrated, so that when I was healed I should only want to work for Him, and in any part of His vineyard. I had given myself entirely into His hands just about fourteen days, when it was announced that Major Pearson would visit Southport, and faith-healing meetings would be held in the Salvation Army barracks. I was taken in my spinal chair; but before going, I left off the instruments, ready for the Lord to heal, and although my

back ached very much that morning, the very moment I offered for healing, I felt the Divine touch on the very part of the spine affected, and I went forth from that building walking, and have been going about ever since, even marching in the ranks of the Salvation Army."

16. Rev. Asa Mahan, D.D., in his eighty-fourth year, was returning home from a conference at Tunbridge Wells where he had delivered five addresses in two days. He took a chill, and soon was suffering from a return of *chronic bronchitis*. For several weeks he endured excessive pains in the joints, skull, and breast bones. He often prayed for restoration. At last, in a season of what he calls face-to-face communication with Christ, he said, "My dear Saviour, when Thou wast on earth, had one of Thy disciples been immediately before Thee suffering as I am suffering, and from the same causes, Thou certainly wouldst have spoken the healing word, or put forth the healing touch, and made him perfectly whole. Now, as a personal preserver, Thou art nearer to me than Thou wast to Thy disciples, and art as able to heal me as Thou wast to heal any that came to Thee for healing. Wilt Thou permit Thine aged servant to lie here under Thine eye, suffering as he is suffering, and not let virtue come out of Thee for his healing?" The moment after he had done speaking—in an instant—his cough utterly ceased, and all bronchial affections, together with the pains referred to, as suddenly and totally disappeared. (See *Thy Healer*, No. 2.)

17. Hattie N. Millet, of Lewiston, Maine, U.S.A., suffered from *spinal disease* for thirty-two years and from sciatic rheumatism twenty years. She had undergone four successful operations for cancer. Her left arm had been diseased for about twenty years. A friend told her that she had a message from the Lord for her. She had seen her "healed." Her response was, "Praise the Lord!" While her friend was with her she said, "I am healed." She now lifted her arm up over her head—a thing she had not done for two years. The next day a Brother McK., who was conducting some holiness meetings in the town called, laid his hands upon her and prayed. She "felt a little thrill go through" her body. And, she reports, "when I felt the healing power in my back, my shoulders" (which had been bent forward) "went back, and a strong, well feeling went right down my spine that had suffered for more than thirty-two years." The next day she walked more than a mile. A year after she went to India to engage in mission work. (See *Thy Healer*, No. 20.)



18. Rev. Mr. Bartlett, of Highgate, had suffered for four years from a broken hip, which was badly set. Several surgeons said if he would submit to have it broken again, it *might* be healed. He went to Scarborough for a change. There he suffered intensely in the limb. His wife and son asked him to go to Jesus with his trouble. His son prayed for and anointed him. In his prayer he mentioned the healing as an accomplished fact. Immediate healing occurred. (*Thy Healer* No. 24.)

19. Miss Zaida Ben Yusuf had been a victim of disease of the *spinal* marrow. She was paralysed from the hips downwards. Her arms were almost as powerless as her legs. She was threatened with consumption. The doctors pronounced her case incurable, but by prayer and faith she was healed completely. (*Thy Healer*, No. 25.)

20. Mrs. Boardman (wife of Rev. W. E. Boardman) testified thus in January 1885: "Two weeks ago I was speaking of the Lord's healing of my foot, on which I had a bunion which had gathered. I gave it over to the Lord, and a *process* of healing began. I was thankful, and accepted the process. Two days ago another abscess appeared, and I accepted it as part of the healing; but I said, 'I wonder how long this process of healing is going to take?' The Lord said, 'You have accepted a process, and what you accept you have.' I said, 'Lord, I accept it as *done*,' and it disappeared at once."

21. Mr. Brown, of Barking, said at a Bethshan meeting in February 1885: "I suffered from epileptic *fits* for years. My wife came to Bethshan, and telling me about it I said, 'It is the work of the devil.' But she came here again with a *diseased throat*, not having spoken above a whisper for three months. That same night she sat down to the piano and sang to me. I gave my *fits* over to the Lord, and He has healed me." (*Thy Healer*, No. 31.)

22. Mrs. Fanny Spencer, of Noank Conn., U.S.A., wrote in 1885, testifying that after being a victim of the opium habit for forty-three years and suffering from *asthma*, she was completely delivered by the prayer of faith. (*Thy Healer*, No. 32.)

23. Mr. Martin, while hearing Admiral Fishbourne testifying to the power of the Lord to heal all manner of disease, was led to lay aside the instrument which he had worn for *double hernia*, and some months afterwards testified that he had never had occasion to use it since.

24. Carra H. Close, of Farmington, Pa., U.S.A., suffered for four years from *cancer* and for nearly three years from paralysis of the lower limbs. The cancer cachexy became painfully marked. The

case was pronounced hopeless. During the summer of 1880 she somewhat improved. In 1881 she was anointed by Dr. Shapee. She felt a slight sensation, which she "recognised as the healing power." But several weeks passed before she "acted faith" and gave up her medicine. She then was led by Dr. Shapee to see that she must, on the strength of God's promises alone, without any evidence that her disease was removed, "reckon" the work accomplished. For some time she had been so bad that she could not even be lifted carefully from her bed. But with confidence in the strength of the Lord she arose, knelt, and praised the Lord for His healing power. "In the name of Jesus" she then walked across the room, and afterwards dressed herself. The next Sunday she went to church. (*Thy Healer*, No. 34.)

25. Mrs. Gray testified at Bethshan: "I suffered from *heart disease* for twenty years. I first learned to take healing by faith at one of these afternoon meetings, and on going home that night I knelt down and committed my case to the Lord. Since then I have never had a return of the disease." (*Thy Healer*, No. 38.)

26. At the International Faith Healing Conference, held at the Agricultural Hall in 1885, Mrs. E. J. Cleaver, of Birmingham, is reported to have given "a very practical testimony to the power of healing to the chairman—the crutch on which she had depended for twenty years. She was healed at the anointing meeting on the previous day." (*Thy Healer*, No. 38.)

27. Miss Barlow bore testimony, at Trinity Church, Hackney, in 1885, to the instantaneous healing of *chronic rheumatism*, through which she had been bowed together and deformed. The doctors had given her up as incurable. (*Thy Healer*, No. 40.)

28. Sarah Sheppard, of Cheadle, near Manchester, had had *cataracts* forming over her eyes for years. Prayer was offered for her. A week later she could see to read her Bible, which she could not do before. (*Thy Healer*, No. 41.)

29. Mr. David Wells, of Walham Green, London, testified to the cure of a large *polypus*.

30. Blind Mary, of Preston, near Hitchin, bore testimony at 3, Highbury Place, to her healing. She had been totally *blind* for sixteen years, *dumb* for three years, one side of her body had been paralysed for twelve years, and she had not moved herself in bed for many years. She was healed by faith when about fifty-eight years of age. (*Thy Healer* No. 43, pp. 286 and 292.)

31. S. Norton had suffered incessantly from *neuralgia* for eight

years. She was anointed at Bethshan on November 5th, 1884, and on July 15th, 1885, declared that she had not had one neuralgic pain from that day. (*Thy Healer*, No. 44.)

32. Mrs. Hunt, of Bennington, Stevenage, had *bronchitis* and *pleuro-pneumonia*. She was ill for sixteen weeks, during the last four weeks alarmingly so. She had to be propped up in bed. After a severe attack of hæmorrhage the doctor told her husband that his wife could not last many moments. The latter called for oil, and anointed her in the name of the Lord. She drew herself up in bed, and said, "Oh, Arthur, I am healed!" After a little rest she got up. One of the doctors came in next morning, and said, "Nothing less than a miracle has been performed here." In a few days she was downstairs and out of doors. (*Thy Healer*, No. 45.)

33. Thomas Johnson, Preston, near Melbourne, Australia, suffered from *burning ulcer* on the inside of the ankle bone. After using various ointments and obtaining advice of such men as Dr. Law and Sir Erasmus Wilson, all to no purpose, he was told that the Lord would heal his body just as He had healed his soul. He exercised faith, and afterwards wrote: "From the moment I took the Lord as my Healer I have never needed to use a crutch, have never taken a dose of medicine, or used any external application." (*Thy Healer*, No. 53.)

34. John B. Shirley, Mount Pleasant, Ohio, U.S.A., relates his cure, three days after he had been prayed for, of *oblique or wall-eye*, from which he had suffered since birth. While he was alone, praying, he experienced a peculiar, but pleasant, sensation in the eye. The pain left him, and he felt the contracted cords lengthening. He thereby knew he was healed. (*Thy Healer*, No. 54.)

35. Miss Addie S. Jordan was told by a doctor, in November 1879, that *tubercles* had formed in her *left lung*, and that her right lung was about one-third congested and hardened. She grew gradually worse till January, 1884. She suffered frequently from hæmorrhage. In February her sister, who had been instantaneously healed of *paralysis*, induced her to exercise faith. She abandoned her medicine. Three days afterwards she got up and dressed herself, and from that day went about her work "like any other well person." Her breathing was perfectly natural, and a great hollow place in the upper part of her chest over her left lung gradually filled up. She had a slight hæmorrhage after she was healed—a result of giving lessons in crayon drawing (!). She "interpreted it to mean that the Lord did not want 'her' to have any business except to praise

Him for His goodness," so she stopped her crayon work, and became well in a week. She afterwards found that she could stand any sort of physical exposure, but had to "beware of spiritual exposure." (*Thy Healer*, No. 55.)

36. Mrs. Mary Blew Jones, of Hastings, suffered from internal *cancer*. After two operations she was given up by Dr. Playfair and another eminent operator as incurable. She was anointed. A fortnight afterwards she testified that she had not since suffered from any weakness or disease of any kind, and that she had been able to walk two or three miles without inconvenience. Some months afterwards she testified: "Ever since I was anointed for cancer I have been perfectly well. My eyes also have been healed. I gave up my glasses four years ago, and it has never been necessary to take to them again. (*Thy Healer*, April 1st and July 1st, 1886.)

37. Frederick P. Norcombe, of Clarence Street, Islington, London, N., testified to healing two years previously from a very bad *lupus*, from which he had suffered for fourteen years. "One night, about eleven o'clock," he writes, "after I had been at a meeting at the New North Road, I asked the Lord to look upon me, so afflicted, despised, and looked upon, as it were with contempt, and to heal my affliction as no medical man in town or country could do it. About three o'clock in the morning I seemed to hear a voice saying, 'Thy faith hath made thee whole,' and I fancied I was healed; and when I put my hands about the diseased parts they were all healed." (*Thy Healer*, ———.)

38. Miss Hollis, of the House of Rest, Clarence Street, Gloucester, was a confirmed invalid with *cancer*. After she had been given up by four doctors, she was anointed by Mrs. Baxter, and "went from strength to strength." One of her medical men afterwards said to her: "I could never believe in the Lord's power to heal till I saw you. If I ever gave any one up it was you; but you may now go to any insurance company and they would take you." (*Thy Healer*, No. 80.)

39. Mrs. Claghorn, of Wasaca, Minn., U.S.A., was under Dr. Hutchinson's treatment from June 6th, 1885, to January 26th, 1886. She suffered from pains in the bones and back, cramping of limbs, intense pain at base of brain, and a large *cellulitis tumour*, etc. For two weeks before the restoration she was unable to turn herself in bed or feed herself. Her husband read her accounts of "faith cure." At night she began to wonder whether the Lord could have healing for her. She prayed. A voice seemed to say, "In the name of Jesus

of Nazareth rise up and walk." She was "thrilled through and through with sensations impossible to describe." She lingered because she did not feel the returning strength. But after twice more seeming to hear the voice she made a mental effort to rise. She "rose like a feather and stood." "All pain ceased, the first moment it had done so for months." She sat down on the side of the bed, and raising her arms above her head used her paralysed side freely. She found the tumour gone. Her strength returned gradually. She confesses that she several times afterwards experienced severe paroxysms of pain. (*Thy Healer*, October 1st, 1887.)

40. Mrs. Trundler had for several years suffered from *nervous debility* and *fits*. She went to Ranelagh Hall, was anointed, and three years afterwards testified that she had since then never had a fit, and was now stronger than ever. (*Thy Healer*, No. 84.)

41. Miss R. Winslow bore testimony at Bethshan to the cure of *shortsightedness* through faith and prayer. (*Thy Healer*, No. 84.)

42. Mrs. Clarke had suffered for seven years, for two of which she was in her bed in great agony. Her right leg was withered, her right arm was paralysed. She had "an internal *cancer*." She was taken in a cart to Bethshan, seated in an armchair. She was rapidly cured. Four years afterwards she bore testimony to her healing, and was described by Mrs. Baxter as "the picture of health." (*Thy Healer*, January 1st, 1888.)

43. Mr. W. Brown, of Camberwell, was subject to *violent epileptic fits* for years. He was attended by Dr. Hayne. He was healed by faith at a Bethshan meeting, and many months afterwards testified that he had never from that day had a symptom of a fit. (*Thy Healer*, No. 87.)

44. Captain Kelso Carter suffered from *brain prostration*. He resigned his position in the chair of Civil Engineering at Chester (U.S.A.). Visiting Boston he had hands laid upon him by believing ladies, and was at once healed. Since then, however, he has been ill.

45. Mr. Lock testified at Bethshan: "About two years and a half ago I was at Toronto in the Lord's work, but very ill and shaken in body. A *complication of diseases* had set in, really through sin—through the recklessness of my life from my youth up. Sunday, after a very hard day's work, I felt strangely impressed that I should stay at home in the evening. Directly my companion was gone I felt the power of God upon me, as though electric batteries had laid hold on me, and I was directly conscious God was doing mighty work in me, while I lay perfectly helpless on my bed. Presently

my strength returned and I rose up. Since then I have been a new man entirely." (*Thy Healer*, No. 91.)

46. Miss Brown, of Mere, suffered from *heart disease* and *consumption*, and was ulcerated right over half her body. A doctor said there was no cure for her, but she trusted the Lord, and He healed her. A little time afterwards she trusted the Lord for and obtained the healing of *chilblains*. (*Thy Healer*, September 1st, 1888.)

47. J. Little writes to say that he was afflicted for nearly twelve years, and, although not confined in an asylum, suffered from *insanity* all that time. He was led to trust Jesus through reading the faith-healing cures published every week in the *Christian Herald*. He was not healed all at once. It was six months before he was quite free. (*Thy Healer*, October 1st, 1888.)

#### RECENT CASES REPORTED BY MAJOR PEARSON (SALVATION ARMY) AND OTHERS.

At irregular intervals reports of Major Pearson's work appear in the columns of the *War Cry*. They bear the Major's own signature, and relate cases of healing which have endured at least a three months' test. The following are among the most remarkable of the instances of sudden restoration to health which have thus been narrated :—

48. In a meeting conducted by the Major at Plymouth, Mr. Wellen, a soldier in Plymouth 1. Corps, said : " Five years ago I met with a serious accident. One of my eyes was struck and put out of its socket. I was under medical treatment for about nine months. The injury to one eye weakened the other. I knew the sight was gradually going. At length I had very little sight left; one eye was *totally blind*. For four years my sight was better and worse; but about twelve months ago I came to one of Major Pearson's meetings, and sought healing of the Lord. After the Major had laid his hands on me and prayed, my sight came back to me, and the Lord has kept me seeing over twelve months. I am a stone-mason by trade, and can now climb over buildings and see my work well."

49. On the same evening Mr. Pascoe, of 42, Adelaide Street, Stonehouse, a soldier in the Marines, and a Salvationist, said : " My left eye was *stone blind*. I lost the sight of it through an accident when on duty. Twelve months ago, when Major Pearson was here, God gave sight to my blind eye, and He has helped me to retain it."

50. A third speaker at this meeting, a sister, Lydia Colpreatch, of Albert Street, North Road, Plymouth, said: "I was healed by the Lord in one of Major Pearson's meetings. I was in a *deep consumption*, and was awfully thin. The doctor had given me up, and I was unable to do anything. Since the Lord healed me I have got quite strong and stout, and can do all my work with ease and pleasure. I can also work for God more. I have, through God's blessing, kept the healing over twelve months."

51. At a meeting conducted by the Major at Cardiff, Mr. Dowy, of 11, Selford Street, Canton, said: "Twelve months ago my boy, Thomas Ernest, was healed in one of Major Pearson's meetings. He had a *cataract* on his eye from his birth, but the Lord instantly took it away, and it has not returned."

52. At another meeting at Newport, Mon., Mrs. Jones, of 26, Julian Street, said: "I was healed in one of Major Pearson's meetings two years ago. I had a *paralysed arm* which I could not use. My mother told me I was born with my arm paralysed. Thank God, I can now use it and do my housework. I can both wash and carry water with it."

53. At a meeting at Cambridge, in 1887, Mr. Blackstaff, of Great Eastern Street, testified that the Lord had healed him during the Major's previous visit. "His *lungs* being *nearly gone*, he was unable to speak, and had given himself up to die. Besides healing him, God gave him a voice like a lion's. When speaking, people can hear him in the hall, down the street, and in the poor law union." (*War Cry*, February 25th, 1888.)

54. At Portsmouth, Mrs. Wilcocks, of Rose Cottage, School Lane, Buckland, Portsmouth, testified that she had been healed in the circus on the previous Easter Sunday (1887). She said: "I did not come out, for I felt there was power enough in the meeting to heal nation, so I sought healing where I sat, and the Lord instantly removed a *cataract* from my eye. It was the size of a pea, and looked like a bit of white handkerchief over the eye. The Lord also healed my hand and arm at the same time."

55. A remarkable testimony was given by Mrs. Grimes, at Hastings, during a "three days' special campaign," in which Major and Mrs. Pearson took part. She said: "In June last I was examined by Dr. Frank Shaw, who said I was suffering from an incurable *cancer*. My case was hopeless; neither medicine nor operation would avail. As my husband put it, it seemed like passing sentence of death upon me. I believe the doctor did

his best to strengthen and keep me alive a little longer. Knowing the result of the examination, my spirits were crushed, not because I was afraid to die,—thank God, I knew I was saved, and had peace with God through Jesu's blood,—but I felt life was precious; I did not want to leave my husband, the Army, and my baby. After having a restless night the Lord showed me that I ought to be submissive. I got on my knees and sought His help. Then I felt His presence, and heard His voice saying, 'I am the Great Physician. Trust me, and I will heal Thee.' I did trust Him, and then and there I was healed. Something seemed to snap, and the disease left me. I ran downstairs full of joy to tell my husband the glad news, and we both rejoiced together. This happened eight months ago, and I have had no sign of its return. The Lord has done His work thoroughly. Previous to my cure the cancer was eating my life away, and I lost flesh; now I am gaining flesh and strength. The doctor was both astonished and delighted with my cure. He frankly admitted that his medicine could not have worked such a wondrous change. He said it was marvellous, for the cancer came away in a few days after I was healed, and it was seen both by myself and my husband. This to us was conclusive evidence that the healing was Divine. Whatever may happen in the future I shall never be persuaded to doubt the Lord's power, love, and mercy. Praise the dear Lord for ever and ever for what He has done for me."

56. While visiting the corps at Newton Abbot the Major heard the following narrative from the lips of Harry Barret: "The Lord has wondrously healed me of a deep *consumption*. I was healed during an all-night of prayer held in Exeter in June last. Lots of comrades prayed and believed for my cure, and I was perfectly healed. I went home the next day loudly praising God. The Lord's power was strongly on me. I went to the doctor, and said, 'Doctor, look at me; what do you think of me now? You have often been to see me, now I have come to see you.' The doctor told me to go home. He said, 'You have been to the Army meeting, and have got excited.' Since then the same doctor has confessed that I am a marvel—a living wonder. He has examined me and given me a certificate, stating that I am strong enough for the Army work. Thank God, already I have held on at several corps. I have been sent to Marychurch, Torquay, for a fortnight, and have acted as lieutenant under Captain Gilliard at Newton Abbot. I also helped Captain Trenhail to open Dawlish, and now I am about going into the Training Home. God has given me a good pair of lungs and a



good voice, and I will use them and all the powers I possess for His glory."

57. At a meeting at Barrow-in-Furness, Mrs. Biddulph, of 40, Robert Street, in the same town, said: "I was healed in a meeting led by Major Pearson over two years ago. I had suffered greatly from *chronic asthma* and heart disease for years. I gave God my heart, and have been well ever since." (*War Cry*, December 15th, 1888.)

I might quote other interesting cases from Major Pearson's reports; But these must suffice. I shall, however, give one more case of healing associated with the Salvation Army. It is fully narrated in the *War Cry* Christmas number for 1887, in which there appears a portrait of the lady by whom the cure was experienced.

58. Mrs. Carleton was for years a chronic invalid. She suffered from some obscure disease which greatly perplexed the doctors whom she consulted. After she had joined the Army and come to London she saw Dr. Kidd and Dr. Heywood Smith. The latter advised an operation; but her godly nurse urged her to try faith-healing, and she sent for Admiral Fishbourne. He came, prayed with, and anointed her. For a while she seemed better, but in a few days she suffered a relapse. One night she made up her mind once more to send for Dr. Smith, but after much prayer she told the Lord she "would trust Him next day, and fell asleep like a child promised a new toy." The next morning she, as she herself says, "flung aside every aid to strength and relied on God," and was "well all day." The next Sunday she went to three open-air marches besides all the indoor meetings, and some years afterwards testified that she had ever since continued the work regularly in connection with the Army.

59. The Rev. B. Dennick, a Primitive Methodist minister, who has devoted himself to the work of what is known as the "Pentecostal Mission," publishes the following testimony from Bolton-on-Dearne, Yorkshire, dated May 14th, 1888, from Mr. E. E. Charity: "I am pleased to say that God has blessed us (the Primitive Methodist Church) at Bolton-on-Dearne in a wonderful manner. We have embraced and received the benefit of Divine healing in no small degree. I myself have been healed of a *lifelong rupture*; and my dear wife has suffered from *heart* and *Bright's disease* of kidneys, which brought on dropsy and low nervous debility. Last year she was under three doctors, and all said they could only relieve, but for her there was no cure. It cost me nearly £15 for doctors for myself and wife, and now both are enjoying good health without physic."

The following testimonies are taken from a pamphlet entitled

*Glad Tidings*, which is published by the workers of the Liverpool Bethshan :—

60. Rachel Schrink writes : “ About ten years ago I was taken seriously ill. Dr. G., of London, pronounced my malady to be *heart disease* and *pulmonary consumption*, which was afterwards confirmed by Drs. A., of Walton, W., of Fairfield, W., C., and B., of Liverpool, all of whom told me that one of my lungs was entirely gone, the other being much affected. I listened to a dear friend of mine about the Lord being the Great Physician, and at last consented to yield myself—full of gloom—to be healed by power from above. Whilst going to spend a few days at the Bethshan, I was forcibly thrown against some railings by some one in a crowd, which brought on severe hæmorrhage. Whilst in bed I was afraid to lie down for fear of being smothered, when the thought came (a little light having dawned) that *that was not trusting*. Casting off my props I leant myself upon the Saviour, crying out ‘ Praise God, I’m healed.’ I laid me down and slept like an infant, waking in the morning with the pain in my chest and side entirely gone. I am like a new creature, my voice returning, while I firmly believe I am every whit made whole.”

61. Mrs. Annie Morris, late of 82, Oxton Street, County Road, Walton, Liverpool, writes : “ In December 1884 I caught a very severe cold, the result being bronchitis, with congestion and inflammation of the lungs, also internal hæmorrhage, caused through a fall, which at times was so violent as to make me think I should bleed to death. . . . After six months of suffering it turned to *rapid decline*, which caused me to sink very fast, being so near death as to have my funeral arranged whilst I lay anxiously waiting my call home.” At this stage her pastor spoke to her about faith-healing, and she was visited by one of the Bethshan workers. The result is thus told by her : “ I then took the Saviour for my Healer out and out ; that I might give Him all the glory, I gave up every means that were being used to help on my recovery. The day following the doctor came to see me, and, having-examined my chest, declared I had not a bit of disease then. He did not understand it.” She afterwards gave way to doubt, took medicine, and suffered a temporary relapse, but was led back to faith by a sister who visited her. “ Immediately,” she proceeds, “ I had left myself to be healed entirely by the Lord I felt a new joy in my soul, and within an hour I was up and dressed, for I had realised that God’s time is now ; the next morning I was out walking.”

62. Jane Griffiths (now of Berachah, Southport) writes from 106, Seaforth Road, Liverpool: "Just twelve months ago I was taken alarmingly ill. I had eight fainting fits in one day, and my condition became critical, so that my mother called in Dr. Stewart (of Bootle), as it was thought I was dying. The doctor, when he saw me, said he could do nothing for me, that one lung was completely gone and the other half gone, and he thought my last moments had come. He did not prescribe for my relief, but simply knelt at my bedside and prayed for me. The dear Lord then showed me that I should have to take Him as my Healer and with Him my healing. The same day . . . a dear sister in the Lord came to see me; and although I was lying almost unconscious, she anointed me in the name of the Lord. Bless His name, He healed me and raised me up at once. I had no more fainting fits, but was so fully restored that the next day I took a long railway journey into Wales, and two or three days after I was in the fields busy hay-making."

63. The next case has come under the writer's own notice. Mrs. Ordish, of Eastbank Street, Southport, had undergone an operation for *tumour* in the breast. Shortly afterwards her hand became very much swollen. The surgeon said a second operation would be needful. Strongly objecting to this, she attended several meetings at the Southport Berachah Faith Healing Home, hoping there to find relief. One evening she went with her hand very much swollen. At the close of the meeting one of the workers, Mr. Hall, who possesses a resolute will and prays with remarkable power, engaged in prayer on her behalf, and told her that he would not rise from his knees till she was healed. She soon became completely possessed with a belief that she would then obtain healing, and when she rose from her knees her hand was restored to its natural size. On the following day she did a hard day's work.

64. Canon Basil Wilberforce has borne testimony to gradual healing by faith from an internal ailment (fistula-in-ano, I believe) in the following language: "My internal ailment was of such a nature that leading surgeons declared it to be incurable except at the cost of a severe operation, which leading physicians thought me unable at the time to endure with safety. While endeavouring at the seaside to gain strength for the operation, the passage (St. James v. 15, 16) was impressed with indescribable force upon my mind. I resisted it, and reasoned with myself against it for two months. I even came up to London, and settled in a house near the eminent surgeon that I might undergo the operation, but the spiritual pressure

increased, until at last I sent for elders, men of God, full of faith, by whom I was prayed over and anointed, and in a few weeks the internal ailment passed entirely away."

65. Baron Karl Andreas says in his book on "Faith Healing": "I became prostrated by inflammation of the lungs, and while lying in bed racked with pain, yet full of hope that God without fail would heal me, I cried unto the Lord to restore me graciously to health and strength, when all at once a something, not unlike an electric shock, passed through my whole body from head to foot, upon which I felt instantaneously free from pain and perfectly well." Baron Andreas is now at the head of a Faith Cure Home. According to Lord Radstock's testimony, he has been very successful in his faith-healing work. The four following cases are given at greater length in one of his books.

66. Mr. W. B. Joint (aged 78) suffered from very acute rheumatic pains in the back, left shoulder, and about the heart. Mr. Andreas prayed over him three times, and anointed him with oil. After the third prayer the pains began to subside, and in a few days entirely disappeared.

67. Mrs. Jefferies, the wife of Rev. T. Jefferies, Wesleyan minister, of 1, Rosslyn Villas, St. John's Wood Road, Bournemouth, for nearly three years had suffered from almost complete loss of sight. An eminent oculist said her disease was "glaucoma." Mr. Andreas prayed for her, anointed her with oil, and laid his hands upon her. In less than three weeks her eyesight was perfectly restored.

68. Lord Radstock's German governess was, so Mr. Andreas tells us, "prostrated by typhus fever." The Baron proceeds: "I was sent to pray over her. In answer to the first prayer she was restored to perfect health, and went next day to Brighton for change of air. No medicine was used—only prayer."

69. Mrs. Fisher, of Hammersmith, London, W., says that she was healed of erysipelas on the nose and lip, without the use of medicine, in answer to the prayer of faith offered only once.

70. Mr. George Rotherham, of 118, Teviot Street, Bromley-by-Bow, London, in a letter to the *Christian Commonwealth*, said: "I suffered for more than three years with heart disease—and when I say this, mind you, lest some should think I might have been deceived—I have had advice, as well as been examined thoroughly by some of the most eminent physicians in London, all of whose testimony agreed. I spent pounds in medicine as well as trying every means that human ingenuity could devise. Nothing however availed, and

I came to the conclusion that no human agency could ever make a diseased heart sound.

“I had heard of faith-healing some two years before I thought of looking into the matter, but like the majority of Christians treated it with incredulity. At last, however, reading several accounts of the way in which the Lord was manifesting Himself, I resolved to go to one of the meetings. I went to Bethshan, May 1883, and having asked the Lord’s guidance, was anointed in the Name of Jesus risen from the dead. From that time I began to recover. My heart, which at the least excitement always palpitated fearfully, became less and less susceptible to everything which had before caused excitement. I could once more walk for miles without the pain that had always come before when attempting to walk any distance, and in a few weeks I was completely restored to health and strength; and now the Lord is using me in His harvest field in a wonderful manner. Besides this, I have used the oil with the prayer of faith many times since in my own family, and the Lord has never failed to heal.”

The author knew a case in which a similar effect was produced by the assertion of a doctor, after careful examination, that a patient who had been told by an eminent physician that his heart was affected and who had long believed himself to be a subject of heart disease, was the possessor of a perfectly sound heart.

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